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Church of the Nazarene

9-1932

Preacher's Magazine Volume 07 Number 09

J. B. Chapman (Editor)
Olivet Nazarene University

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Recommended Citation

Chapman, J. B. (Editor), "Preacher's Magazine Volume 07 Number 09" (1932). *Preacher's Magazine*. 81.
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—The— Preacher's Magazine

J. B. Chapman, D. D.
Editor

VOLUME 7

SEPTEMBER, 1932

NUMBER 9

THE PREACHER AND THE SUNDAY SCHOOL

By THE EDITOR

SOME weeks ago a pastor over in Ohio asked us to find out how pastors go about it to make a success of their Sunday schools. We have made some attempt along this line and the results are recorded in a number of articles in this issue of the Preacher's Magazine. Those accustomed to the air of professionalism which usually marks the writings of Sunday school experts will find something different. These pastors are Sunday school enthusiasts, but their interest is practical and they write from that larger and more general point of view which I think we can all appreciate.

As a means of reaching out to those who are not members of the church and who are not definitely interested in spiritual things there has as yet no means arisen which is equal to the Sunday school. Of course there are those who make the mistake of making the Sunday school the end within itself, and there are those who make the Sunday school such a rigid institution that it practically parallels the church. But the average pastor is interested in the Sunday school as a means of helping on the whole program of the church. It serves this purpose first of all by furnishing contacts. It is just a little embarrassing for a modest preacher to go about urging people to come and hear him preach. But it is quite consistent for him to urge people to come and join a Sunday school class. Then the Sunday school offers the very best opportunity for laymen to contribute something to the program of spreading the gospel, and it thus becomes a splendid means for keeping the church spiritual; for you know it is easier for busy people to pray and read their Bibles and enjoy their religion than for those who do not have anything to do.

But it is not necessary for me to speak at length of the benefits of the Sunday school—we are all already fixed on this point. We want to know how to go about making the Sunday school a fuller success. I think the articles which we are herewith presenting will give ideas which are capable of application in any place. I have just been noticing of late how inclined we are to explain every man's success by reference to his environment. If he has a large Sunday school, we say, "Oh, yes, he is in a community where there

are many children, and that is why." If he has revivals, we say, "Oh, yes, the people with whom he works have a fine old Methodist background." If he gets along with his finances, we say, "Oh, yes, his people are salaried people and wage earners and they get their pay regularly." But I have come to look upon this tendency as a reprehensible thing. It is the birthplace of alibi and the source of apology for our own failure. Better that we should say, "What men have done and are doing, men may do." If one preacher has built up the church of God another may do it too. If certain methods have contributed to the success of one they may also help another.

But let us remember that no task is too small, and no work is insignificant, if it helps win men to God. The biggest and best soul winners in the land have time for the Sunday school. And even if one's preaching suffers a little perhaps the increased congregations will compensate. In other words, if it is a choice between preaching well to a few Jerusalem saints or preaching not quite so well to a well filled house, perhaps it were better to have the listeners.

This Sunday school age has affected everything in the line of church work. The big problem with the church building now is not the auditorium, but accommodations for the Sunday school. But it is a wise preacher who can adapt himself and his methods to the demands of his day; so I am glad that so many of our preachers are studying the Sunday school and seeking to build it and to build by means of it.

DEVOTIONAL

THE GREAT SAVIOR AND GREAT SALVATION

By A. M. HILLS

BUT he, because he abideth forever, hath his priesthood unchangeable. *Wherefore* also he is able to save to the uttermost them that draw near unto God through him, seeing *he ever liveth* to make intercession for them. For such a high priest became us, *holy, guiltless, undefiled separated from sinners*, and made higher than the heavens" (Heb. 7:24-26, R. V.).

"Having *therefore*, brethren, boldness to enter into the holy place by the blood of Jesus, by the way which he dedicated for us, . . . and having a great priest over the house of God; let us draw near with a true heart in fulness of faith" (Heb. 10:19-22, R. V.).

A female preacher of rare ability in England begins a sermon on this text in this unique way: "It is important to note the '*wherefores*' and '*therefores*' of the New Testament! Briefly the argument of the Epistle is this: Christ is better (greater) than angels by His nature—His deity and humanity; better (greater) than Moses by His sonship; greater than Joshua by the perfection of His work; greater than Aaron by His spotless, eternal, unchangeable, priesthood; *wherefore* His power of saving is complete. *Therefore*, chapter 10:19-22, we ought to be better and draw near and have boldness to enter into the holiest by the blood of Jesus." Wherefore! Therefore!

As an appropriate and effective introduction to a sermon that has seldom been surpassed in the

Published monthly by the Nazarene Publishing House, 2923 Troost Ave., Kansas City, Mo., maintained by and in the interest of the Church of the Nazarene. Subscription price \$1.00 a year. Entered as second class matter at the Postoffice at Kansas City, Mo. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized December 30, 1925.

annals of preaching. Do not tell me that women cannot and ought not to preach. "The Lord giveth the word. The women that publish the tidings are a great host" (Psalm 68:11, R. V.).

The phrase in the text "to the uttermost" is peculiar. The Greek, *eis to panteles*, occurs only twice in the New Testament and nowhere else, scholars have told us, in all the Greek language, unless the late papyri discoveries prove otherwise. It has been said that St. Paul, with all his education did not know any word that would adequately express his conception of the mighty power of Jesus to save, so he coined this phrase. And this is what scholars say about it:

The blessed commentator Dr. Henry Cowles writes, "Because Jesus lives forever, He has a priesthood which never need pass—never shall pass, into other hands. He is able to save to the uttermost—always ready, always there, always competent to save all those who accept His mediation and come to God through Him, since He ever liveth to make intercession. The best men in Aaron's line must die. The office might be temporarily vacant, and sometimes very poorly filled; but no contingencies of such sort can ever impair the glorious perfection of this perpetual priesthood. Such a great High Priest every way befits us; is adapted to our case and to all our wants."

Lange says, "'Uttermost' means, completely, unto perfection. The reference is not to His saving *always* or forever but to His saving completely."

Albert Barnes says, "'To the uttermost' does not mean simply 'forever,' but that Christ has power to save us so that our salvation shall be *complete*. He does not abandon the work midway; He does not begin a work that He is unable to finish."

Dean Alford says, "Some take this to refer to *time*; He is able to save forever! But this is not the usage of the word; it refers to *completeness*."

Bishop Westcott, the prince of English New Testament Greek scholars, says, "The salvation wrought by Christ reaches to the last element of man's nature and man's life. It means *completely, wholly, to the uttermost*."

Delitzsch: "It means perfectly, completely, to the very end, without necessarily any reference to time. Christ is able to save in every way, in all respects, unto the uttermost, so that every

want and need, in all its breadth, and depth is utterly done away."

Mahan: "This must mean salvation in every form and degree."

Dr. Adam Clarke: "He is able to save from the power, guilt, nature, and punishment of sin to all intents, degrees and purposes, and always, and in and through all times, places, and circumstances. To be saved 'to the uttermost' means that sin shall neither have dominion over us, nor existence in us."

Glory! That is the voice of Greek scholarship. How much better it sounds than the superficial twaddle taught at Keswick about suppression and the necessity of indwelling sin till the last breath of life! Bless God for the radical teaching of the Bible, and the gift of the Son of God for a Savior who can *really, actually*, save.

"Here, then, is a salvation so great, so magnificent, so far-reaching, so complete, that it requires the strongest expressions of language which scholars can command to describe it."

Someone might exclaim, "It is too good to be true!" But it is more rational to exclaim, "It is too good *not* to be true!" For we are talking about a salvation planned in heaven, that is the only measure of the *infinite love of God*, and was bought by the blood of His only begotten Son.

I. A lesser salvation would be a reflection on God's character. Think of a God, "glorious in holiness," before whom angelic hosts bow in reverence with veiled faces and cry: "Holy! holy! holy! is Jehovah of hosts!" till the foundations of heaven tremble; think of such a God palliating sin and dealing with it by any trifling, superficial measures! Indeed! it is highly improbable, after the fall, that He would have allowed our fallen race to be propagated at all, if He had not provided for it a complete recovery of holiness. Infinite wisdom compelled Him to devise a plan that would bring a complete healing for the loathsome malady of sin.

• There is nothing that has caused God such trouble and infinite heartache as sin. It has occasioned a vast gulf stream of woe which will roll on and on across His universe forever! It cannot be trifled with. Any effective remedy must be thorough and radical. If God can save any moral beings with their co-operation, He must. Infinite love and compassion cannot do otherwise. But He must save them *from* sin and

not *in* sin. He must make them holy like Himself.

2. An inferior salvation would be out of harmony with His work. "Ascribe greatness unto our God: . . . his work is perfect" (Deut 32:3, 4). "And God saw every thing that he had made, and, behold, it was very good" (Gen. 1:31). Superlative praise for superlative wisdom to bestow.

Now, shall God, a moral and spiritual Being, make perfect insects, and perfect birds and perfect beasts, and perfect fish, just adapted to their several elements, and create perfect trees, and perfect flowers, and perfect skies, and perfect planets and stars and suns with orbits and motions adjusted to each other with infinite exactness and precision, the waters measured, and the dust weighed in a balance, and then shall this infinitely wise, and good, and omnipotent God create moral beings in His own moral image and likeness, and launch them on an eternal career of joy or suffering, and not make a perfect provision for their eternal well-being? It is unthinkable! His perfection in nature will be matched by the perfection of His grace which will make possible a complete salvation and meet every need of our souls.

II. And what are our needs?

1. We have all doubtless committed a multitude of voluntary transgressions against the known laws of God. And those sins must be put under the blood before we can be at peace either with our own conscience or with our Lawgiver. This is a known fact of universal human nature. We need no Bible to teach us that. Every missionary informs us that every heathen knows that, even though he never saw a Bible. Every adult heathen is carrying the crushing burden of conscious guilt from which he needs deliverance by an atoning Savior.

2. But even the forgiveness of actual sins is not enough. Our moral natures further need deliverance from the deranged *tendency* to sin. God's sad complaint against ancient Israel was, "My people are *bent* to backsliding!" It was that debasing *proclivity* to turn away from the service of God to degrading idolatry that in the end destroyed the nation. This insane *relish* for sin was born in each of us—a relic of the fall; and from this evil disposition we also sorely need deliverance.

For it is this sin principle, this appetite for evil, this innate estrangement of heart from God

that keeps the stream of evil deeds forever flowing.

St. Paul says, "This mind of the flesh [or depravity] is enmity against God; for it is not subject to the law of God, neither indeed can it be." It is a child of the devil, and hates God, and hates everything Godlike in you. It cannot be educated or refined or made to behave itself: "And they that are in this carnality cannot please God." And this is precisely why God is compelled to deal with this twofold kind of sin with a twofold remedy. He wants His children to be not only forgiven their *sins*, but cleansed from their *moral corruption*, so that they can be pleasing to Him, and fit to dwell with Him in His holy heaven forever.

III. This matchless *uttermost salvation* is for all of God's children *now*.

1. Because our great High Priest—the Son of God, ever liveth to intercede for us. He was as much alive when our text was written as He ever was or ever can be. He prayed then, and prays now.

2. Because the Son of God is omnipotent. Just before He ascended, He said to His followers, "All power hath been given to me in heaven and on earth" (Matt. 28:18, R. V.). Then if He could not "save to the uttermost when the text was written . . . there is not the slightest evidence that He ever will be able to do it. He had all the power there *was then*. WHEREFORE because this omnipotent Son of God lives and intercedes for this uttermost salvation for all that draw near unto God through Him THEREFORE let us draw near with a true heart in fullness of faith."

Remember, God does not force this precious gift upon *anybody*: but if you want it bad enough to draw near and touch the hem of His garment, come on, and get an uttermost healing.

O you that have struggled and failed and are at the end of your own resources, you draw near! O you who are sick of sin, and hate it, and want to be rid of it forever, you draw to this "uttermost Savior."

O worn and weary soul, fainting in weakness, you draw near and faint at the feet of everlasting strength. "He is able" to give you uttermost victory.

O you who have hungered for righteousness and felt as if you would rather die than fail of

the blessing, you, too, draw nigh, "the Bread of Heaven" is waiting, for you, to "feed you till you want no more."

All ye who thirst for the sanctification that fits for heaven, you with a *true heart* draw near, yielding yourself wholly to God, come casting

yourself at His feet for Christ to *have you*, and use you, body, and soul and spirit forever.

All of you draw near in fulness, of faith, that the blood of Jesus *can* "cleanse you from all sin," and that He will apply it *now* to your waiting hearts.

DOCTRINAL

JOHN WESLEY'S DOCTRINE OF THE WITNESS OF THE SPIRIT

By BASIL W. MILLER

Chapter Four. An Analysis of Wesley's Doctrine

I. DISTINCTION BETWEEN JUSTIFYING FAITH AND THE WITNESS OF THE SPIRIT

AS has been noted in the history of the doctrine of assurance and in the study of the source of Wesley's doctrine, he made a distinction between justifying faith and the witness of the Spirit, or assurance of salvation. While he affirms that it is the common privilege of every believer he denies that it is of the essence of justifying faith. Assurance is not a part of saving faith, as Turrentin has so clearly pointed out, but it is a result of that faith. Justifying faith purchases salvation; while assurance comes after the process of redemption is finished.

On this subject Wesley says, "Is justifying faith a sense of pardon? *Negatur*. 1. Everyone is deeply concerned to understand this question well; but preachers most of all. 2. By *justifying faith* I mean that faith which whosoever hath it not is under the wrath and the curse of God. By a *sense of pardon* I mean a distinct explicit assurance that my sins are forgiven. I allow (1) that there is an explicit assurance; (2) that it is the common privilege of real Christians; (3) that it is the proper Christian faith which 'purifieth the heart' and 'overcometh the world.' But I cannot allow that justifying faith is such an assurance, or *necessarily* connected therewith. 3. Because if justifying faith necessarily implies such an explicit assurance of pardon, then everyone who has it not and everyone so long as he has it not is

under the wrath and the curse of God. But this supposition is contrary to Scripture as well as to experience. Contrary to Isa. 50:10 and Acts 10:34, 35. Again, the assertion 'justifying faith is a sense of pardon,' is contrary to reason: it is flatly absurd. For how can a sense of pardon be the *condition* of our receiving it?"¹

1. Here two distinct elements are set before us: justifying faith, and the sense of pardon, or assurance. Justifying faith, in Wesley's Arminian theology, is the approach to God. After the steps of repentance, and forsaking of sin, which lead up to conversion, have been taken, justifying faith believes that the work is accomplished, and that God freely forgives through the atonement of Christ. It is the means of obtaining justification in the sight of God, or adoption into the family of God. It is the first element, and when its work is accomplished it is no longer related to the process. Faith, Wesley describes as: "The only instrument of salvation is faith, that is, a sure trust and confidence that God both hath and will forgive our sins, that he hath accepted us again into his favor, for the merits of Christ's death and passion."² "Faith is the necessary condition of justification. Yes, and the only necessary condition thereof."³

2. The sense of pardon, as the second element, comes after justifying faith has purchased redemption. This assurance follows the act of justification. It may vary in strength, and constancy in different individuals, still it exists when one is a believer. Wesley would say that it does not always come immediately after one is pardoned,

¹ *Works*, XII, 109, 110.

² *Sermons*, Vol. I, p. 50.

³ *Ibid*, Vol. I, p. 51.

but soon after it will be experienced. While it may follow immediately after, faith accepts forgiveness, and so soon after that one cannot distinguish the one act from the other, still it would be contrary to Wesley's theology to say that they are identical. On this score he is most positive.

As we have seen elsewhere in making this distinction he is following the statement of the Westminster Confession and Turrentin.

II. CALVINISTIC DOCTRINE OPPOSED TO THE WITNESS OF THE SPIRIT

Wesley's intense Arminianism made him feel the necessity of warning Calvinists of their doctrine of final assurance as being opposed to the witness of the Spirit, and hence to the Pauline dogma as expressed in Romans 8:15, 16. He felt that the theory of Calvinism limited the atonement to the elect, and in so doing it obstructed the doctrine of the witness of the Spirit. It must be remembered that during the time of Wesley the demarkation between Arminianism and Calvinism was definite. It was a choice between one or the other position. Men arranged themselves on sides as opposing armies. To us who live in an age when theological distinctions are rapidly disappearing, it is difficult to understand Wesley's antagonism to Calvinism.

"And as to you," writes Wesley, "who believe yourselves the elect of God, what is your happiness? I hope not a notion, a speculative belief, a bare opinion of any kind: but a feeling possessing of God's Spirit, wrought in you by the Holy Ghost, or the witness of God's Spirit with your spirit that you are a child of God. This otherwise termed 'the full assurance of faith,' is the true ground of Christian happiness. And it does indeed imply a full assurance that all your past sins are forgiven, and that you are now a child of God. But it does not necessarily imply a full assurance of your future perseverance . . . Now this witness of the Spirit, experience shows to be much obstructed by this doctrine . . . And I appeal to any of you who hold this doctrine, to say between God and your own hearts, whether you have not often a return of doubts and fears concerning your election or perseverance? If you ask, Who has not? I answer, very few of those what hold this doctrine—but many . . . many of those who hold it not . . . have enjoyed the uninterrupted witness of His Spirit, the continual light of His countenance, from the moment they

first believed, for many months or years to this day."¹

This is another way Wesley had of saying that the witness of the Spirit testified to one's present salvation, but not to his final perseverance. His theology contained no place for a belief in election or perseverance. He held that one could be genuinely converted, possess the definite witness of the Spirit, backslide, and finally lose his soul. Such views are contrary to the doctrine of Calvinism. For Wesley the atonement was unlimited, justifying faith, when the conditions were met, purchased redemption for all men. While the theory of Calvinism limited the atonement to the elect, which election assured one of final salvation. To him salvation was present, and not final, and the witness of the Spirit assured one of his immediate status before God, but not of his final perseverance.

III. WESLEY'S DEFINITION OF THE WITNESS OF THE SPIRIT

Wesley defines the testimony of God's Spirit as "an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me, and given Himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God."² Let us note the distinctive elements entering into this witness.

1. It is an inward impression coming to the soul. As Luther would say it is a subjective experience coming to the soul. In clarifying this doctrine Pope says that this assurance is the "gift of the Holy Ghost, whose office is to bear witness to the conscience. . . ."³ This impression is infused dynamically upon the human consciousness. It comes directly from the Spirit, and is not produced through human instrumentalities. Wesley would DENY that it is the result of psychological forces, which through a strong desire, or wish, end in a supposed testimony from the Spirit. It is supernatural in nature and origin.

2. It operates upon the human spirit, speaks to the conscience. It comes not as a vision, nor does it speak in audible tones. It effects nevertheless an unmistakable impression on the soul that God's Spirit is testifying.

3. It witnesses to a definite thing, of one's adoption as a child of God. This witness affirms,

¹ *Sermons*, Vol. I, p. 485.

² *Sermons*, Vol. I, p. 87.

³ Pope, *Compendium of Theology*, Vol. III, p. 115.

according to Wesley, that one is loved of Jesus, that one's sins are blotted out, and that reconciliation has been effected between the sinner and God. Some writers, who accept Wesley's views on this point, would disagree with him as to the nature of the Spirit's witness, and would limit it to adoption as a child of God. For this is the limitation set by the text in Romans, on which the theory is builded.

IV. ASSURANCE OF SALVATION A JOINT WITNESS

Wesley interpreted the witness of the Spirit, or the assurance of salvation, or the assurance of faith, as often he called it, as consisting of the joint testimony of both the Holy Spirit and the witness of the human spirit. His sermons are so full of this that one or two quotations will suffice. He says:

"A second scriptural mark of those who are born of God is hope. . . . This hope, (termed in the epistle of the Hebrews, Chap. 10:22, and Chapter 6:11 . . . 'the full assurance of faith and the full assurance of hope,' expressions the best which our language can afford, though far weaker than those in the original), as described in Scripture, implied, first, the testimony of our own spirit or conscience, that we walk 'in simplicity and godly sincerity;' but secondly, and chiefly, the testimony of the Spirit of God 'bearing witness with,' or 'to our own spirit, that we are the children of God,' 'and if children, then heirs, heirs of God, and jointheirs with Christ!'"¹

1. First we note the divine element in this witness. Throughout His writings, *Sermons*, *Journal*, and *Notes*, we find reference to this element. It is the Holy Spirit himself. He refers to Gal. 4:6, where Paul writes, "Ye have received the spirit of adoption, whereby we cry, Abba Father." His first discussion in sermon X on "The Witness of the Spirit" is to define this divine Spirit as the Spirit of God, the Holy Spirit. This is not the conscience speaking, but the conscience being spoken to by a supernatural power or person, the Holy Ghost. This testimony of the Holy Spirit precedes all love of God and all holiness, "of consequence it must precede our inward consciousness thereof, or the testimony of our spirit concerning them."²

Wesley would make it very clear that it is God who speaks in his testimony, and not the fruit

of any righteousness or holiness. He would affirm that if there be no divine testimony, then it may be a "delusion of the devil," or the results of an abnormal mind, or mode of thinking and hence one would be deceived. He is definite on the stand that when the Spirit witnesses, there is no possibility of deception. It is at this point that the more recent Methodist theologians disagree with Wesley. Sheldon says, "It is also the method of producing conviction as to the personal standing of a believer before God. All that is needed for assurance ordinarily is the existence of vital spiritual affections."¹

Curtis² says that there are three methods by which one may attain Christian assurance, which are: (1) Inference from the fact that we possess Christian traits; (2) Conscience may affirm this when we have peace of conscience. (3) The Holy Spirit can augment this assurance of conscience to what is really an intuition that God has forgiven the sinner. (4) Finally there is the witness of the Spirit. But this last testimony is not as definite as that of Wesley.

2. There is also the concomitant human testimony, or the witness of the human spirit. It is this second element which most recent writers emphasize, while Wesley makes it subordinate to the witness of the Holy Spirit. This is usually the testimony of the conscience, "even the testimony of our own conscience, that God hath given us to be holy of heart and holy in outward conversation."³ It is the unmistakable evidence or consciousness of having received the spirit of adoption, and of having a loving heart toward all the children of God. It is a consciousness of being inwardly conformed by the Spirit of God to the image of the Son, and that we "walk before him in justice, mercy, and truth, doing those things which are pleasing in his sight."⁴

Let us note how Sheldon would interpret this human testimony. He says, "Assurance may not be so of the essence of justifying faith that the absence of the one is the proof of the lack of the other . . . But to deny that the normal Christian consciousness contains the element of assurance, as defined above, is to go in the face of the most explicit teachings of the New Testament. . . . Some

¹ Sheldon, *System of Christian Doctrine*, p. 473.

² Curtis, *The Christian Faith*, pp. 367-9.

³ *Sermons*, Vol. I, p. 87.

⁴ *Ibid.*

¹ *Sermons*, Vol. I, p. 157.

² *Ibid.*, p. 88.

of these words cited imply that at the basis of assurance there is a witnessing both of the Divine Spirit and man's spirit."¹ Sheldon lacks the definiteness of Wesley as to a knowledge of this consciousness coming as a crisis. Elsewhere he writes that there may be no consciousness of a decisive spiritual crisis, "as there may be in fact no such crisis."²

But to Wesley there was always a crisis, as was true in his experience, to which the conscience bore witness. With this writer, as with Wesley, this assurance is the testimony of a good conscience. Sheldon feels that Wesley gave too little space to this human testimony, thinking in reality that the spontaneous conviction which issues from living spiritual affections is as strong a proof of being a child of God as is the direct witness of the Spirit. He would have us believe that this conviction might exist without the other. But with Wesley this would never be true. The two are always co-existent.

He also believed that Wesley's type of witness, being the product of the definite testimony of the Holy Spirit, was sufficient to declare to one that he had passed through the spiritual crisis of conversion, but that the human conviction was far better for the normal religious life. "Wesley's description," he says, "of the Holy Spirit's agency, as consisting in the immediate production of a specific conviction, applies far better to a possible crisis or exceptional exigency in Christian experience than to assurance as a standing fact in a normal Christian life."³

3. Wesley is not very clear as to how the Holy Spirit witnesses to the soul, but he is definite as to the mode in which the human spirit testifies. "As to the witness of our spirit: The soul as intimately and evidently perceives when it loves, delights, and rejoices in God, as when it loves and delights in anything on earth. And it can no more doubt, whether it loves, delights and rejoices or no, than whether it exists or no." If therefore this be just reasoning, "He that now loves God, that delights and rejoices in him with an humble joy, and holy delight, and an obedient love, is a child of God."⁴ He rests upon the very fundamental structure of the human consciousness,

its infallibility and unfailing power to interpret experience.

Something of the same argument, though less tangible, is used with reference to the work of the Holy Spirit. "The manner how the divine testimony is manifested to the heart, I do not take upon me to explain. Such knowledge is too wonderful and excellent for me: I cannot attain unto it. . . . As no one knoweth the things of a man, save the spirit of the man that is in him so the manner of the things of God knoweth no one, save the Spirit of God. But the fact we know; namely, that the Spirit of God does give a believer such a testimony of his adoption, that while it is present to the soul, he can no more doubt the reality of his sonship, than he can doubt of the shining of the sun, while he stands in the full blaze of his beams."¹ This is the argument from experience, and while less certain of his grounds psychologically, he falls back on the reality of the testimony of the consciousness as to the validity of his spiritual experience, as he did for the conclusions of the human spirit.

4. As to the definite union of these two witnesses possibly the clearest conception of the Wesleyan position has been given by Curtis. "What takes place," he writes, "is essentially this: The moment the Holy Spirit begins the reorganization of a man he begins to help the person to recover the filial sense which man had lost in depravity. The person now loyal to Christ struggles toward the realization, but cannot fully achieve it, no, not even in his loftiest mood. Then, there comes a crisis (not necessarily an external crisis) when with a deeper sense of need, or with a more thorough consecration, or with a greater purpose to serve men, the man opens himself entirely to the wish of the Holy Spirit. Into this new opportunity the Spirit rushes eagerly and completes the broken intuition; and now the self-conscious person has the glorious filial sense, and his home life in the family of God is as real to him as his peace in conscience."² Doubtless Wesley would accept this as the final witness.

These two, the human and the divine, form the joint witness whereby one possesses an undeniable assurance of personal salvation, or of a filial revelation with God.

As to the unity of these witnesses, Wesley says,

¹ Sheldon, *Op. cit.*, 471.

² *Ibid.*, p. 269, 70.

³ *Ibid.*, 473.

⁴ *Sermons*, Vol. I, p. 88.

¹ *Ibid.*, Vol. I, p. 89.

² Curtis, *op. cit.*, p. 369.

"It is manifest, here are two witnesses mentioned, who together testify the same thing."¹ Another writes, "The word in the original evidently implies the sense which our translators follow . . . *Summarturein* signifies to be a fellow-witness, or

to witness the same thing that another does; and so the word constantly signifies in Scripture, and is never used but where there is a concurrent evidence of two witnesses."¹

¹ Sherlock, *Works*, Vol. I, pp. 154, 55.

(To be continued)

¹ *Sermons*, Vol. I, p. 95.

EXPOSITIONAL

MICAH—THE REVIVAL PREACHER

By OLIVE M. WINCHESTER

The Days in Which He Lived

But as for me, I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me (Micah 7:7, R. V.).

OFTENTIMES there is a feeling of hopelessness in the furtherance of the gospel because of the dire conditions existent, but when we study the conditions under which others have labored and have turned darkness into light, we begin to feel that indeed our faith is small and that our confidence in the power of God is limited. The days of Micah might be numbered among the darkest in the history of the kingdom of Judah. In the reign of Ahaz idolatry reached one of its culminating points, the first time that the kingdom had plunged to such depths of wickedness.

The prophet Micah came from the rural district of Moresheth-gath and was a younger contemporary of Isaiah. Being a little younger than the great prophet, his work did not begin in the reign of Uzziah, but during the days of Jotham. While Jotham himself was one of the most pious of the kings, yet the people were becoming more and more corrupt. The court party that favored idolatry was gaining in its power and control of the people.

REIGN OF JOTHAM, TWO CURRENTS WORKING

From the standpoint of foreign relations the reign of Jotham had its successes and reverses. Its successes continued the days of prosperity of the previous reign and its reverses presaged further defeats that were to follow in the succeeding reign. War was renewed with the Ammonites

who were compelled to pay Jotham tribute. He fortified cities in the mountains of Judah and castles and towers in the forests. The reverses came at the close of his reign. At this time Rezin, king of Damascus, formed an alliance with Pekah, king of Israel, and then began those attacks on Judah which became so disastrous under Ahaz (2 Kings 15:37).

REIGN OF AHAZ, A NATION PLUNGED INTO IDOLATRY

While idolatry was prevalent in the reign of Jotham and the people sacrificed on the high places, yet this form of worship did not receive official sanction at least from the king. In the reign of Ahaz, however, we find a decided difference in this respect. The king joined with the court party who favored the introduction and promulgation of foreign worship in the land, and thereupon all sorts of excesses were inaugurated. Not being satisfied with one or two forms of idolatrous worship, Ahaz adopted all the various modes of idolatrous expression as found in the surrounding nations. He continued the custom which had always remained intact in the nation, being hidden more or less in seclusion at times and then again breaking forth in the open with decided momentum, that is, the custom of "offering sacrifices on the high places, on every hill and under every green tree." Moreover also like the kings of Israel he "made molten images for the Baalim." This form of worship had its origin from the north, the land of Phœnicia. Furthermore he multiplied his idolatrous practices in that he sacrificed his children to Moloch. This hideous practice had been observed by the inhabitants of the land whom the children of Israel had driven out, and now was taken up by the king

of Judah. The custom was to offer the children to this god by fire and while they were being consumed instruments were played to drown their cries.

Because of these many transgressions, the Lord delivered Ahaz into the hand of the Syrians, the nation that had begun aggressions in the previous reign. They defeated the forces of the southern kingdom and carried away a great multitude of captives to Damascus. The king of Israel was also successful in an attack against Ahaz slaying a hundred and twenty thousand in one day. All this came to pass because the king with his people had forsaken the Lord. In this encounter made by the northern kingdom the king's son was slain, the governor of the house and also Elkanah who ranked next to the king. Moreover the children of Israel carried away captive "two hundred thousand, women, sons, and daughters, and took also away much spoil from them, and brought the spoil to Samaria." These would have been taken to the northern kingdom as bondservants had it not been that a prophet of the Lord remonstrated with them, saying, "Behold, because the Lord God of your fathers was wrath with Judah, he hath delivered them into your hand, and ye have slain them in a rage that reached up unto heaven, and now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you, even with you, sins against the Lord your God? Now hear me, therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the Lord is upon you." Thereupon there arose certain ones of the children of Israel and forbade their bringing them into the city, and others who were deputized for the task clothed those who were needy from the spoil "and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of palm trees, to their brethren."

Besides these attacks from the north, the Edomites on the southeast made an attack upon Judah and carried away captives. The Philistines also to the southwest invaded some of the cities in the low country and seized them. Thus it was that the Lord brought the kingdom very low because of their sins and transgressions in departing from the worship of Jehovah.

Made frantic by these numerous attacks, Ahaz sought help from Tiglath-pileser, king of Assyria. This king was one of the greatest of the Assyrian

monarchs. Assyria had been through a period of eclipse but he had raised the kingdom to a height not known before; he was the real founder of the great Assyrian monarchy. Ever eager for conquest and desirous that all of the nations around about should come under his suzerainty, he responded to Ahaz's call, but instead of strengthening him he distressed him. To obtain help from this great ruler Ahaz took possessions from the house of the Lord and from his own house, also from the princes, yet this was of no avail; the king of Assyria did not give any assistance.

Becoming further enraged by his various distresses, Ahaz sought another means of relief; blinded to the fact that his transgressions against the Lord had been the main cause of all of his trouble, he plunged into other trespasses. Reasoning that the Syrians had been able to triumph over him through the help of their gods, he offers sacrifice unto them and adds them to his pantheon of foreign gods. Then borne on in madness he "gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the Lord, and he made him altars in every corner of Jerusalem. And in every several city of Judah he made high places to burn incense unto other gods, and provoked to anger the Lord God of his fathers." Thus we have the sad spectacle of the worship of Jehovah being entirely suspended and the land filled with idolatry. Had this been in the northern kingdom, it would have been sad indeed, but in the southern kingdom coming from the throne where David had reigned and where other devout kings had ruled, it passes beyond understanding, yet it pictures to us the wild turmoil of a soul when it turns away from God. As said the great prophet, Isaiah, "A deceived heart hath turned him aside so that he cannot say, Is there not a lie in my right hand?"

Before continuing the narrative of events in the kingdom of Judah, it might be well to note a few incidents which took place in the north at this time. Ahaz had crouched before the Syrian and Israelitish power, yet before his reign came to a close, Tiglath-pileser defeated Rezin, king of Syria; Damascus, the capital of his kingdom was besieged and captured. In Israel Tiglath-pileser took a series of towns including the whole land of Naphtali and Pekah, the king, was compelled to pay considerable tribute. Thus these nations that were such a menace to Ahaz and

through whose attacks he was driven to further transgressions against the Lord were overcome. Had he listened to the words of admonition from the prophet Isaiah, "He that believeth shall not make haste," had he trusted in the prophecy given that the time was not far away when these nations would fall a prey to the enemy, he would have been saved the dire evil into which he fell. He was told, "The Lord shall hiss for the fly that is in the uttermost part of the rivers of Egypt, and for the bee that is in the land of Assyria," but he believed not.

Thus it was that when the worship of the Lord had been suspended in Judah and Jerusalem, when idolatry filled every corner of the land, when king and court party had rushed on in madness to do obeisance to gods of other lands, that the burden came upon Micah to join with that great statesman prophet who long had stood with unflinching courage amid the dissolute nobles and before the weak and servile king. In the reign of Hezekiah we see the reforms that were brought about because two men dared to preach and proclaim the truth and dared to support their rulers in the right. If a revival could be brought to pass with such a dark background, we might well ask are there any conditions which are too forbidding for a revival? Should we ever lose faith?

REIGN OF HEZEKIAH, DAYS OF REFORM

When Hezekiah came to the throne his first movement was to destroy the idolatrous images in the land. Accordingly we read, "He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it."

Because Hezekiah trusted in the Lord he was able to triumph over his enemies around about; he threw off the yoke of Assyria and smote the Philistines. When the Assyrians returned to besiege Judah after taking the northern kingdom into captivity, Hezekiah did give tribute to turn the mighty conqueror away, but when the king of Assyria sent a great host against the kingdom, then did the king in his distress send to Isaiah. With these words of assurance did the prophet encourage the messengers, "Thus shall ye say unto your master, Thus saith the Lord, Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria have blasphemed me, behold I will send a blast upon him; and

he shall hear a rumor, and return to his own land; and I will cause him to fall by the sword of his own land." Thus it came to pass. One hundred and eighty-five thousand were smitten in a night and in dismay king Sennacherib returned to his own land where he was smitten by his sons.

Not only did king Hezekiah destroy the images of idolatry, but he also sought to re-establish the worship of Jehovah. In the very first year of his reign did he open "the doors of the house of the Lord and repaired them." He gave command to the priests and Levites to sanctify the house of the Lord and to carry forth all that had defiled its precincts. After eight days they returned to the king and announced that they had cleansed the temple from the inner sanctuary through the court, and then did they hold a great rededicatory service, and worshiped the Lord, offering burnt offerings and singing songs of praise. Moreover also they held a great passover feast. They sent letters not only throughout all the borders of Judah but also in the territory of Israel exhorting one and all to return unto the Lord. While some in the northern sections laughed them to scorn as the messengers brought the invitations yet others humbled themselves and came and in company with Judah with one heart obeyed the commandment of the king. While they were assembled in Jerusalem they rallied against the images of idolatry, carrying any that remained over the brook Kidron. Then they kept the feast with gladness for the seven days of the regular specified time, and thereupon voted to keep another seven days. Thus it came to pass that "there was great joy in Jerusalem: for since the time of Solomon the son of David king of Israel there was not the like in Jerusalem. Then the priests the Levites arose and blessed the people: and their voice was heard, and their prayer came up to his holy dwelling-place, even unto heaven."

After the feast was over those who were present went throughout the land of Judah throwing down all images of idolatry, and they extended their efforts into Ephraim and Manasseh. Moreover in connection with the worship of Jehovah Hezekiah appointed the priests and Levites in their courses, and contributed the king's portion for the temple and commanded all the people to bring their offerings. Obeying the command the people brought their offerings until there were heaps within the temple court and the king commanded to prepare chambers in which to store the offerings.

Thus it was that a great religious movement was set on foot, a mighty turning from idolatry to the worship of the Lord, and all this came to pass not alone through the king but principally because there were two faithful prophets of Je-

hovah in the land who fearlessly proclaimed judgment on sin and steadfastly trusted in the Lord. If we likewise preach and trust, may we not see similar results according to the measure of our opportunity?

HOMILETICAL

ADORNING THE DOCTRINE

By ROY L. HOLLENBACK

"Adorning the doctrine of God and our Saviour in all things."

I. What is "the doctrine," which we are here called to adorn?

The great all-important doctrine, the one around which all others revolve, is *holiness*. It is the essence of God, the moral quality of heaven, the theme of the Bible.

1. Holiness is not simply a doctrine around which our church has designed to build itself because we needed some particular feature to identify us from other peoples. No, sir! We would preach holiness whether it was a doctrine of the church or not.
2. Holiness is the "Key to the Scriptures"—not Mrs. Eddy's "Science and Health."
3. To adorn holiness is to so live that we give it beauty and attractiveness. It is the proper sort of life answering to our profession, that makes people say, "Why holiness is not an ugly skeleton—it is a beautiful life. I think I would like to seek it." Holiness has moral power, and will conquer anywhere if it is adorned; but the trouble is that often it is given a black eye. It is "wounded in the house of its friends."

II. In what are we told to adorn it? "*In all things.*" According to our context, we are particularly to adorn it in:

1. Doing good works (v. 7).
2. Sincerity of words (v. 7—last clause). Sincerity means "sun-judged."
3. Honesty of behavior (v. 9). "Purloining" means to steal. Perhaps a careful check-up might reveal that the doctrine of holiness has sometimes been repudiated because there has not been the proper exercise of scruple in our business dealings.
4. "Showing good fidelity"—faithfulness to

God in regular attendance at God's house would greatly help to adorn the doctrine. Faithfulness to our Sunday school classes, to the prayermeetings, to family prayer, to the giving of our tithes—all of these help to advertise holiness. And unfaithfulness in any of them gives it the black eye.

CONCLUSIONS FROM THE PAST

By LEWIS T. CORLETT

TEXT: Phil. 1: 23, 24.

I. INTRODUCTION

- A. Paul makes a review of his life.
- B. In looking at the hardships, heartaches, burdens and cares, he speaks the first part of the text.
- C. On further meditation he recognizes the clear call of duty "Nevertheless to . . ."

 1. Await God's time for his departure.
 2. To fulfill God's expectations.
 3. To help many more people before he dies.
 - a. He lived four or five years more.

II. THE CONCLUSIONS

- A. Attitude toward the past (Phil. 2: 1; 4: 8).
 1. Proper attitude of mind toward all of the past.
- B. Basis of hope and assurance in God (Phil. 3: 7-10).
 1. Not ancestral religion, not mere creed, not just sincerity.
 2. Personal knowledge of a personal Christ.
- C. Present Personal Strength (Phil. 4: 13).
 1. Past experiences of deliverance and succor encourage him for the present.
 2. No problem in the present or future too great or difficult for God.
- D. Relationship to Material Goods (Phil. 4: 11).
 1. Not in bondage to either bounty or want.
- E. Future activity (Phil. 3: 14, 15).
- F. Future Hope and Expectation (Phil. 3: 20, 21).
 1. Hope, comfort, inspiration, anchor.

III. THE PAST IS BENEFICIAL TO EVERY ONE

- A. If he takes a similar attitude to that of Paul.
- B. If it inspires activity in the present and hope for the future.

PLEASING GOD

By PAUL A. SOUTHARD

INTRODUCTION. We all desire to please God if we are true Christians. We please Him first by being saved and sanctified, this leads us to say that there is *saving faith, sanctifying faith, keeping faith*. This opens up a vista of the place of importance of faith. Let us see why faith pleases God, and the scripture says in Hebrew 11: 6 that, "Without faith it is impossible to please him."

I. IMPORTANCE OF FAITH IN THE NEW TESTAMENT

1. Mentioned of "faith" 129 times directly
2. Mentioned of "faith" 50 times indirectly.

II. IMPORTANCE OF FAITH IN THE OLD TESTAMENT.

1. Spoken of in Old Testament more pragmatically, but more the less directly.
2. Mentioned of faith in the Old Testament 57 times.

III. IMPORTANCE OF FAITH SHOWN BY ITS—

1. Numerous usages, faith in God, justification, sanctification, Father, Son, Holy Spirit, unity, leads to salvation, works of love, the pleasure of God, the key to fruitful works, produces peace, joy and hope in believing, excludes boasting, all blessings received through faith, miracles performed through faith, said four times directly to have power, Christ put it as the crux of experience and power, importance shown by Christ's desire to try our faith, it overcomes the world, it is "the victory" it is a shield to Christians, we are exhorted to contend for it in faith (nothing doubting) the apostles recognized it and many times in various places exhorted to its continuance, the Spirit writes in scripture of numerous examples of faith to stir us to faith, among them are Enoch, Abraham, Noah, Joseph, Moses, Caleb and Joshua, David, the three Hebrew children, Daniel, the harlot of Jericho, Peter, Nathanael, Martha, Stephen, Paul, Timothy, the Ethiopian eunuch, Barnabas, and finally of God himself, these all illustrate a direct mention of "faith" as of "faith" itself.
2. Other than this of living "faithful," and of "faithfulness" we have mention in *both* the Old and New Testaments ten times. Total of all mentioned—343 times.

IV. WHY GOD SO REPEATS HIMSELF

1. The carnal heart.
2. Our proneness to forget.

3. Our proneness to go the way of "sight."
4. Our proneness to be at ease in Zion.
5. God knows the devil doesn't want real faith exercising Christians.

V. FAITH IN GOD'S REDEPTIVE PLAN

1. It is the crux of this plan, it all *hinges* on God's faith and ours.
2. Contemplate the utter disaster if this plan failed.
3. His plan will succeed but we can fail, if *we* fail *others* must take our places.

CONCLUSION: "Without faith it is impossible to please him."

"See that ye fail not."

ILLUSTRATIVE MATERIAL

Compiled by J. GLENN GOULD

An Acid Test

There are many men who are loud and boastful of their unbelief when circumstances are in their favor, but who become cringing cowards when the moment comes to prove the sincerity of their profession. The story is told of such a man who asserted roundly that God was too good to permit the eternal loss of any man's soul. For him there was no hell of punishment, no sense of guilt for sin, and no faith in the notion that the soul that sinneth it shall die. One day, in pursuit of his tasks on the farm, he was driving a harrow, when his horses took fright at something and ran away, throwing him under the harrow. Instantly he began to pray at the top of his voice for mercy and forgiveness, and was almost miraculously saved from death. "But I thought you were a Universalist," said a neighbor, "and couldn't be lost." "My friend," said the erstwhile unbeliever, "there is nothing like being under a harrow to take the Universalism out of a fellow."

We Wrestle Not Against Flesh and Blood

Don't forget Satan when praying; but, second, remember the Lord Jesus, God's Man. Those two had a running fight from Bethlehem to Calvary. Through those Nazareth years, in the wilderness, through the three and a half years of His ministry, through Gethsemane, through Calvary, they had a fight, and our Lord Jesus was Victor at every turn.

The whole purpose of prayer is this—it is insisting that the Lord Jesus' victory shall come where you prayerfully claim it. He has taken this world. We are to take possession in His

name. Prayer is insisting that His will shall be done in any life where you are concerned. "Thy kingdom come," means the other kingdom go; "Thy will be done," means the other "will" be undone! Victory in this man's life means I take this man here for the Lord Jesus Christ and away from the power of the Evil One; Thy will in this man, and in this church, in this problem, in this class in Sunday school, and in this mission field. That is the real banner of Jesus Christ and standing on the enemy's territory and, saying, "I take this in my Victor's name."—S. D. GORDON.

The Faithfulness of God

A sailor who had been long absent from his native country, returned home flush with money. Coming to London, where he had never been before, he resolved to gratify himself with the sight of whatever was remarkable. Among other places he visited St. Paul's. It happened to be at the time of divine service. When carelessly passing, he heard the words, "Pray without ceasing," uttered by the minister, without having any impression made on his mind by them. Having satisfied his curiosity in London, he returned to his marine pursuits, and continued at sea for seven years without any remarkable occurrence in his history. One fine evening when the air was soft, the breeze gentle, the heavens serene, and the ocean calm, he was walking the deck, with his feelings soothed by the pleasing aspect of nature, when all on a sudden darted on his mind the words, "Pray without ceasing!" "Pray without ceasing! What words can these be?" he exclaimed, "I think I have heard them before: where could it be?" After a pause, "Oh, it was at St. Paul's in London, the minister read them from the Bible. What! and do the Scriptures say, 'Pray without ceasing'?" Oh, what a wretch must I be, to have lived so long without praying at all!" God, who at first caused him to hear this passage in his ear, now caused it to spring up, in a way, at a time, and with a power peculiarly his own. The poor fellow now found the lightning of conviction flash on his conscience, the thunders of the law shake his heart, and the great deep of destruction threaten to swallow him up. Now he began for the first time to pray; but praying was not all! "Oh," said he, "if I had a Bible or some good book!" He rummaged his chest, when in a corner he espied a Bible which his anxious mother had, twenty

years before, placed in his chest, but which till now he had never opened. He snatched it up, put it to his breast, then read, wept, prayed; he believed, and became a new man.—*Selected.*

One Reason for Delayed Answers to Prayer

Spurgeon said, "It may be your prayer is like a ship which, when it goes on a very long voyage, does not come home laden so soon; but when it does come home it has a richer freight. Mere coasters will bring you coals or such ordinary things; but they that go far to Tarshish return with gold and ivory. Coasting prayers, such as we pray every day, bring us many necessities; but there are great prayers which, like the old Spanish galleons, cross the main ocean and are longer out of sight, but come home deep-laden with a golden freight." So keep on praying.—*Selected.*

Buy a Sword

Here is a notable example of the impassioned eloquence which was so distinctive a feature of the preaching of the late President Floyd W. Nease. Speaking on the text, "He that hath no sword let him sell his garment, and buy one" (Luke 22:36), he says:

A strange command this of our Lord's. Formerly the disciples were sent out without purse, scrip or shoes, yet they lacked nothing; God provided all for them. What warlike times must be these, when one must, if need be, strip his body of clothing to buy a sword. Such times as when the women of Carthage cut off their hair and wove it to fashion bowstrings for the warriors. This is a Waterloo period in the history of the Christian church. One by one its essential articles of faith have been assailed and laid low. Is there today one fundamental doctrine of Christianity left us by the enemy? "There is no single thing which one must believe, no single thing which one must do, to become a Christian," says Dr. Scott. Like a mighty advancing invading army the enemy closes in upon the church. One post after another is taken.

Is the doctrine of the Triune God essential? No—and the city of Washington is in their hands. Is the deity of Christ essential? No—and Baltimore is taken! Is the creation of man essential? No longer—and Philadelphia falls! The fall of man? A myth—New York is theirs! Is the atonement a vital doctrine to Christian faith? No—the enemy has reached New Haven! Re-

generation? By no means—New London is fallen! Sanctification? Not at all—and Providence is reached! Rewards and punishments? Quite antiquated—the enemy has reached our very gates! it is time to get a sword!—"Symphonies of Praise," p. 129ff.

Where Modernism Fails

Dr. Charles A. Berry, the noted English minister, and Dr. Jowett were traveling together on a train, when the former related the following experience in his own ministry: Late one night his doorbell rang. Everyone else in the house being abed, Dr. Berry himself answered the bell. At the door stood a typical Lancashire girl with a shawl over her head. "Are you Dr. Berry?" she asked. "I want him to come and get my mother in." Thinking her mother was in some drunken stupor, I directed her to the police. "No," she said, "she is dying, and I want you to get her into heaven." The doctor did not want to go. He was enjoying the comfort of his study. "Are there not ministers nearer?" he asked. "Yes, but I must have you," the girl replied, and by her importunity, forced him to go with her. When they came to the house, he found it a house of shame. Drinking and carousing was going on downstairs. Upstairs he found the dying woman. It was in the early days of his ministry, and he was practically Unitarian in his belief and preaching. He told the woman of the beautiful life, the loving ministries and the noble example of Jesus. He urged her to follow Him; but she shook her head, saying, "That's not for the like of me! I'm a sinful woman, and I'm dying." "It flashed upon me," said Dr. Berry, "that I had no message of help or hope for that dying woman, and like lightning, I leaped in my mind and heart back to the gospel my mother taught me. I told her of Jesus Christ, the Son of God, dying on the cross that just such as she might be saved; of His blood poured out for the remission of sins, and all the blessed truths of the old, old story." "And," he added, "Jowett, I got her in, and got myself in, too." It is the dying love of Jesus Christ that saves. The cross is the dynamite of Christianity.—GIPSY SMITH.

Redeeming the Time

In the foreword to the late Dr. Robert Dick Wilson's book, "Is the Higher Criticism Scholarly?" Philip E. Howard writes of him, "To

him language was the gateway into alluring fields that drew him strongly. He prepared himself for college in French, German, and Greek, learned Hebrew by himself, and took a hundred dollar prize in Hebrew when he entered the seminary. 'How did you ever do it?' I asked. 'Well, you see,' he replied, 'I used my spare time. When I went out for a walk I would take a grammar with me, and when I sat down to rest, I would take out the book, study it a little, and learn what I could. I made up my mind that I wanted to read the great classics in the originals, so I just learned the languages in order to do that.'—*Selected.*

The Ninety and Nine

On their first visit to Scotland, when traveling from Glasgow to Edinburgh with Mr. Moody, Mr. Sankey chanced to read in an American newspaper a poem by Miss Elizabeth Clephane. He cut out the poem and put it among his hymns. The next day the evangelists were holding a meeting in the great Free Assembly Hall in Edinburgh. Mr. Moody spoke on the "Good Shepherd," and at the close of his address asked Mr. Sankey to sing a solo. On the spur of the moment the words he had read on the train came to mind. He placed them before him, seated himself at the little cabinet organ, sounded a few chords, and then sang the words to the tune which came to him spontaneously note after note. There was a solemn hush as his voice floated out over the great audience:

"There were ninety-and-nine that safely lay

In the shelter of the fold.

But one was out on the hills away,

Far off from the gates of gold;

Away on the mountains wild and bare,

Away from the tender Shepherd's care."

Then when he reached the great climax:

"There arose a glad cry to the gates of heav'n,

'Rejoice, I have found my sheep!'"

a thrill swept the vast assembly, a thrill which tens of thousands of hearts have felt since when those words have been sung and heard.—DR. C. R. EROMAN.

PRACTICAL

THE PASTOR AND THE SUNDAY SCHOOL

By E. P. ELLYSON

POSSIBLY the most unfortunate thing in connection with the history of the Sunday school is the fact that it originated outside of the church and was at the beginning opposed by the Church. The Sunday school is but the adopted child of the Church. And it has had considerable difficulty in getting fully into the Church family, especially the Church organization and thinking. Even yet we insist on speaking of the church and the Sunday school in a way that implies an unwholesome separation. We will refer to missing the Sunday school and going to church as though the church had but the one morning service. To go to Sunday school is not thought of as going to church. But where does one go if he does not go to church? It is held in the church building. Is it not a part of the morning church service?

We have made a mistake in dismissing the Sunday school. There should be no dismissal or closing, but an intermission in preparation for the worship and preaching service. As the Sunday school is now organized (see the Manual) we have no more right to make this difference than to make a similar difference between the church and the prayermeeting. According to the Manual of the Church of the Nazarene the Sunday school is but one of the church schools and is under the care of a board elected by the church and under the responsible direction of the pastor. The Sunday school is the church teaching and at study just as the prayermeeting is the church praying and testifying. We must clarify both our thinking and practice at this point.

The pastor is sometimes much to blame for this condition. He takes the attitude that the Sunday school will take care of itself. He assumes that the Sunday school superintendent has this responsibility and that he is free to give himself fully to other church activities. He will take but little, if any, active interest in the Sunday school. Occasionally we find a pastor who

does not attend the Sunday school session. Others who do attend, sit around showing but little interest. They will profess interest but their actions do not support their profession. Such a one cannot be recommended as a good aggressive pastor. The pastor is the first officer, the general superintendent of the local church; not of the worship and preaching service only, nor of the prayer service, nor of the evangelistic service and pastoral activities, but of the entire local church program. He is just as responsible for the work of religious education as for the work of evangelism or missions. The pastor is the first officer of and has the first responsibility for the Sunday school. If he fails here he is just as chargeable with unfaithfulness to duty as to fail at any other point. This is a responsibility he cannot shift to any other officer and be clear. His work will suffer from his every neglect or lack of interest. He cannot be a full rounded churchman without being a Sunday school man and a Sunday school leader.

For the pastor to take his proper place and succeed he must be well informed relative to Sunday school principles and methods. For the pastor to fill this place and be antiquated in his views and methods is most unfortunate and will greatly retard the work. A part of pastoral preparation should be fitness for Sunday school work. There has been a tendency to not take the Sunday school seriously, to be unprogressive, and to assume that we already know how. Presumption here will be fatal. Unless you have been reading Sunday school literature, unless you have kept up with the improvements from time to time, it is probable that you do not know. The successful pastor must be a student of Sunday school conditions and methods, a reader of Sunday school literature. He should be a graduate of the Leadership Training course and be able to teach this to others.

The Sunday school is the pastor's best avenue of building the church. In the Sunday school is his largest opportunity of keeping in closest and constant touch with all ages and supervising,

helpful effort in behalf of all classes. By making use of the Sunday school organization, the departments and classes with their leadership, he has a wonderful arrangement by which to secure the co-operation of a large number of helpers through whom to carry on all phases of church activity. To use the Sunday school arrangements, which, by the way, should be considered but the arrangement of the church to work through these groups in carrying on certain work of the church, will save certain multiplication of organization and machinery. When we become thoroughly awakened to this opportunity we will find that it simplifies and adds efficiency to the work of the church. It provides additional leadership and workmen and means much in favor of larger success. The old idea of education confined its field to the impartation of information. We have discovered that this is insufficient. A true education must provide expression as well as impression. It must teach how to do things through practice as well as instruction. A boy must practice swimming as well as be told how to swim if he is to learn how to swim. Instruction is not enough, there must be practice. The Sunday school must train for Christian service and life as well as character. To do this successfully the pupils must be given practice as well as precept. The entire Sunday school organization should be used in the work of the church.

The pastor should not be the superintendent, he should not be a regular teacher, he should not be a member of any particular class. He should be able to fill any of these places acceptably when called upon to do so, but he belongs to the whole school rather than any position or class. He should be in a position to give assistance in any place when needed. He must be a good mixer and be in touch with all departments, with all parts and phases of the Sunday school work. To be in the church building, but hidden away in his study will not do. He must circulate among the classes and be familiar with the pupils, the conditions, the methods being used, the success or failure of each, and be able to give helpful suggestions. He must frequently meet with the cabinet and councils and render them such assistance as possible. He must be the constant counselor of the superintendent. The conditions are becoming such that the pastor cannot succeed apart from the Sunday school.

The Department of Church Schools has prepared a booklet on the subject of this article

which is given free to the pastor. These were given out to the pastors in attendance at the General Assembly. To those who did not receive a copy one will be sent upon request. A postal card will bring it to you.

THE PASTOR'S CHURCH SCHOOL FIELD

By W. W. CLAY

I. The Widening Field

TO THE present generation, the Sunday school is not a new institution. Those whose heads are white have been familiar with it from childhood. It is hard to realize that little more than a century ago the Sunday school was in many places regarded as an innovation, and that it had to fight for recognition as a legitimate form of Christian activity. It is astonishing to be told that opposition to Sunday schools was so intense that some churches were built with the proviso in the deed that if ever a Sunday school should be held in them, the property was to revert to the original owner.

But little by little the Sunday school forged ahead until for more than fifty years it has been a conspicuous part of church service and enterprise. Though its provision for the instruction of the children of the church was inefficient or at least much less than we think necessary now, nevertheless in view of the character of those times it made a distinct contribution both to the life of the child and to the work of the church.

But throughout most of its history the Sunday school has been to a large extent regarded as outside the legitimate sphere of the pastor's work. It is true that most pastors have wanted the Sunday school to succeed, have encouraged the Sunday school workers, and often have tried to enlarge its usefulness. But it was regarded as a work that brought little return in comparison with the other tasks of the minister. The pastor's main field was the adult portion of his congregation, and among spiritual pastors, the one method of work which dominated his whole ministry was preaching, both in the regular pulpit services and in special revival efforts. The conversion of children was often earnestly sought, but since the Sunday school gave no opportunity for preaching, it was in the background of the pastor's thought, of comparatively little value in the building up of a strong work.

Perhaps one reason for this low valuation of Sunday school work was a lack of vision as to the possibilities it held. Then, patterning after secular education, and sharing the imperfect methods of the teaching art used in them, it would naturally fail of its highest usefulness. But perhaps the greatest reason for this low estimation came because of the comparatively large place that religion occupied in the mental and social life of other days. Then, most Christian homes had family altars; most pulpits were true to the Bible and orthodox teaching; and nearly all went to church. The great bulk of the population was rural and meetings of all kinds were sought for their social as well as their religious values. Consequently both children and adults had for a religious background a knowledge of Bible facts, some conception of religious truth, a reverence for the Bible as the Word of God, and a fair appreciation of the ethical standards of Christianity. The great contribution of the Sunday school in those earlier days was not the formation of a religious background, but an attempt to use such a background in the development of Christian life. This it did by the memorization of scripture, the opportunity for the expression of religious thought, and affording an opportunity for service to laymen in a day when few such opportunities offered themselves. So while pastors generally appreciated and encouraged the Sunday school, yet to most of them it was a work of inferior importance to their work, and independent from it; and the leaders of the Sunday school work both local and general were laymen.

But today religious leaders are awaking to the fact that we are living in a changing and changed world, and that the minister who does nothing more than preach sermons, be they ever so great, to the people who happen to come into his church, finds his field of usefulness limited indeed. A proper appreciation of the religious and social tendencies today will do much to clarify the position that the Sunday school should sustain to the work of the pastor.

One outstanding thing to be taken into consideration is the lack of appeal of the church to our boys and girls. In other days they attended because there was no other place to go, because there were few interests in their lives so that there was a welcome for the new thought and interest that the church afforded them, and because outside of school there were few oppor-

tunities for social contact with other children. Today interests are crowding upon the children—modern education with its appeal to the mental, social and esthetic nature of the child; literature of all kinds from the funnies in the newspapers to the choicest juvenile books; the radio with its din of story and humor and jazz; the movie with its appeal to eye and ear. In comparison with all this wealth of excitement the church service and even the Sunday school is tame and without appeal. Not only do the boys and girls outside of the church fail to come, but even the children of the members do not feel the interest that was felt when there were no competing interests. The pastor in his regular services can accomplish little in reaching the children of any community.

Then again people as a whole have largely ceased to attend church. In most cities, if the existing churches were to be packed to the doors, they would accommodate but a small part of the entire populace, and yet most of these churches are attended by comparatively few people. Sunday amusements, the auto's magic that in a few minutes exchanges the heat of the city for the cool breezes and fair landscape of the country, the Sunday newspaper and the radio, are a few of the competitive attractions that keep people from church. It used to be that the announcement of a tent meeting would bring crowds; now people are not even hostile—they are unconcerned and indifferent.

It is needless to call attention to the broken down religious life of the home. Except in a few circles, there is no family prayer, no hour of story telling around the fireside, no reverent perusal of the divine Word. Nor can we dwell on the fact that in so many churches the Bible is set aside, the cross is unmentioned and the time of the preaching hour given over to the discussion of everything but the gospel.

Two results are becoming more and more apparent. First, the moral standards of true righteousness are being broken down, and not only are adults flinging to the winds the ethical practices for which the Bible stands, but young people and even the boys and girls are inured to sin and sinful practices. The pastor has no chance to stem this awful tide. The other is, that in the mental consciousness of the present generation of young adults, and especially in the generation that is growing up, there is no re-

ligious background. The truths that were commonplace to another generation are understood dimly if at all. If it were possible to get the unchurched masses to hear the gospel, the preacher would be misunderstood or more likely not understood at all if he spoke of the atonement, or regeneration, or holiness, or of any of the other important elements of the gospel message. There is little that lies back in their subconscious mind to which the preacher can appeal.

It is because of these conditions that pastors are realizing that their work is more than pulpit exhortation, that in order to successful evangelism there must be teaching. Some of this can be done in the pastor's pulpit ministrations. The pastor whose addresses are largely expository will strengthen and build up his flock. Yet this teaching field is limited. Part of his work must be persuasion, warning, encouragement, and inspiration. Moreover pulpit teaching even by the best pastors appeals almost exclusively to the adult mind, and even to these does not seek to form a religious background but bases its appeal upon the existence of such a background, which often is nonexistent. Even where once in a while addresses are made directly to the younger members of the flock, it is limited in its results, for teaching is more than telling. One important element in the teaching of children cannot be utilized in pulpit instruction—the impression of teaching by expression. You cannot make a laboratory out of the pulpit.

To cope with the new situation and make possible the greatest results pastors are beginning to turn their eyes to the Sunday school and related church schools as being not merely an adjunct to their church work, but an important part of their field. More and more the latent possibilities of this field are being realized. Pastors are seeking to find out how to enter and most efficiently work this field. Churches are beginning to make the ability to build up a successful Sunday school one of the necessary qualifications of the men they call as pastors. Slowly but surely our colleges are beginning to realize the dawning rise of the church school day, and are putting into their curriculums what will some day develop into a course that will guide into the successful use of this great field.

For there is no field that has the latent possibilities of the church school. It will give to our

own children the Bible information that in this day of hustle and business and radio they will not get in their own homes. It will give to newly converted adults the special Bible teaching they cannot quickly get from the pulpit. It will reach people in childhood who never could be reached as adults. Through the children of unsaved homes contacts with parents will be made that will draw them into the circle of the pastor's influence.

A farmer whose crops were growing less every year in spite of careful fertilization, sought the advice of an agricultural expert. This man looked over the farm, made soil tests, and looked into the subsoil. Finally he turned to the farmer and said, "Why don't you farm your other eighty?" The farmer in astonishment said, "What do you mean? This eighty acres here is all that I possess." But the expert answered, "Down beneath the surface of your farm lies ten inches of the richest soil that your plow has never touched. Bring that to the surface with deep plowing, or plant alfalfa or other deep rooted plants that will seek their nourishment in that lower layer of soil, or by some other means; farm your other eighty." Even so in the development of the Sunday school and the other schools of the church there lies a field as yet undeveloped that holds the possibilities of the richest fruitage in evangelism and the building up of the cause of holiness.

The great task of the church is to evangelize the coming generation. This means not only acceptance of Christ, but the development of Christian character and service. We dare not lessen the importance of this work just because we expect the speedy return of Christ. Ten years ago we were looking for the Lord's imminent return; but because we tried not only to save that generation but prepared some of our youth to take up the task of evangelization, today the cause of holiness is moving on. If Christ should come tomorrow and find us trying to develop this field for Him, we have His own word that His approval will be on it: "Blessed is that servant whom his Lord when he cometh shall find so doing." And if He tarry a few more days, we shall have fresh sheaves to lay at His feet when He comes.

Study is systematic work, and not play.—
McMURRY.

SOME THINGS OF CURRENT INTEREST

By W. G. SCHURMAN

THE Church of the Nazarene has changed in its thinking toward the Sunday school, and I think for the better. I do not know that the younger preachers will understand this perhaps so well as the pastors who have been in the movement for a greater number of years. There seemed to be a feeling among some of the older members of the church that the Sunday school was a kind of a worldly organization that would have a tendency to pull the children away from the standard of holiness. Thank God! all of the old folks were not of that opinion, but some were sure that unless the Sunday school was taken in hand, we would be a ruined people. I remember one church that I served, two members of the church board disposed of the sand tables, the small chairs for the Primary department, and all of the paraphernalia that could have been used to such good advantage by the younger departments of the Sunday school. I confess that there were many things in the Sunday schools of the old line churches of which we did not approve as a holiness movement, but there is no doubt in my mind tonight that we went from one extreme to the other. I was not long in learning that the Sunday school was a real feeder to the church.

In a former article in the Preacher's Magazine I told about a class that I had which was nicknamed, "The Dirty Dozen," and how those boys loved me. I also told how after I had moved to Chicago I got some correspondence from them that made my heart rejoice. One man in business for himself, another cashier of the Indian Head Bank of Nashua, N. H., who were members of that "gang." All the influence for good they ever received, to my knowledge, was from the Sunday school.

Here is an illustration of what occurred in my boys' class in Chicago, recently. Two or three of those young fellows were somewhat addicted to drinking, and the morning we taught the lesson about Esau selling his birthright, we tried to show how that for the sake of a stomach full of beans (lentils) Esau mortgaged his future. Then I made my application. Some of the young fellows in my class, instead of going to night school to try to get an education and make something of themselves, were just being led by their passions and appetites. You can imagine how happy I was when one of the fellows came

to me at the close of the Sunday school and told me how much good my talk had done him, and he was determined to make something of himself. And later on another fellow surprised me by telling me that he was going to night school to take up law. Of course we hope to see these boys converted later on in life, and become members of the church; but whether they do or not, we have at least succeeded in making better citizens of them, and someone else may get them to an altar of prayer and lead them to Jesus Christ.

Years ago I attended a Sunday school convention, and one of the convention workers (I think she was a Baptist) gave an illustration I have never forgotten. She told of four boys who were very clannish and chummy. One of them had an uncle who was a confirmed skeptic, and had much to do with shaping the minds of this quartet. They would frequently interrupt the teacher long enough to ask some question which showed that their minds were inclined to skepticism, and they took peculiar delight in embarrassing the teacher. She felt that for the rest of the class she must think out some scheme for inspiring faith in the hearts of her pupils, and she thought of the following plan, and carried it out: she told the boys one Sunday morning that she wanted them to go out doors in front of the church and stand there for five minutes and then come in and one by one relate what they had seen while standing outside. She so arranged it that the rest of the class listened while each boy related what he saw without the other boys who had been outside with them hearing him tell his story. The first boy said he saw a street car going up the hill in front of the church, marked Kenoza Ave., and that the trolley came off as it went up the hill, necessitating the stopping of the car and replacing of the trolley. He closed by saying that the town was sort of dead and there wasn't much to see anyway. He was sent out of the classroom, and the next boy brought in, and he told how he saw a car going up the hill with four persons in it, three women and one man. Asked if that was all he saw he said he remembered that one of the passengers opened one of the car windows because it was so warm. He was sent out of the room and the third boy brought in. He said a car went up the hill painted yellow, that the motorman was a very short man and that the conductor was quite tall. The car stopped at the top of the

hill to let one passenger off while two others got on. That was all he saw that he could recall. He was sent out and the fourth boy brought in. He said that the electric car went up the hill as they stood watching it, and the conductor taking fares from a number of people on the car; not very many passengers but after taking the fares walked out on the rear platform, removed his hat and wiped his brow with a handkerchief.

The teacher then had the four boys come in, and before the whole class made the following remarks: "Boys, I am so disappointed in you this morning. I sent you out to take observation for five minutes, and each one of you came in telling a different story. I had hoped that whatever else I had succeeded in doing with my Sunday school class, I had taught them the value of truth, but the discrepancies in your stories make me feel that I have failed." The boys earnestly protested that they had told her the exact truth but that they had just told her what had been impressed on their minds as to what they saw, and while there were apparent discrepancies, it was simply because those incidents fastened themselves upon their minds. The teacher then made the application and said, "Boys, you have been telling me that the Sunday school lessons for the last few months, as related by Matthew, Mark, Luke and John concerning one Jesus Christ could not be authentic or inspired because of the seeming wide difference in their stories. Can you not see now that while Matthew was impressed with one thing, Mark and Luke and John brought out other incidents in the life of Christ, and the fact that they did not relate the same incident verbatim was no proof that the scripture was not definitely inspired or authentic?" The teacher went on to tell that the boy, when he went home and was asked by the skeptical uncle what "bunk" the teacher had told them that day, made the reply, "Our teacher explained so satisfactorily to us today the apparent discrepancies in Scriptures, that we see where we are mistaken," and to the joy of that convention told of how those four boys were seemingly cured forever of their infidelity. I say I have never forgotten that illustration.

I think we should study our class and try to become acquainted with their problems and answer them. Just recently we had a contest with

a Sunday school of another denomination, and got an opportunity to exchange teachers. I went to my contestant's class and he taught my class. To my knowledge, some of the boys in my contestant's class had strong convictions about the truth of the resurrection as revealed in the Scripture. I took my opportunity to give them a twenty-five minutes' talk on the resurrection, and when I was through they gave me a vote of thanks. I do not believe they will ever be the same. Whether I successfully proved the resurrection from the dead as taught by Holy Writ, God helped me to put some truths in their minds from which I am sure they will never recover.

It is a fact known but by few that ordinarily the great increase in our church membership comes from the Sabbath school, and this I am sure you can see is self-evident, for the boys and girls who come to our Sunday school and study the Word of God have imbibed that which helps us as we preach the Word to convince them of the necessity of being converted. How much easier it is to convince that boy or girl who has some background of Bible knowledge than it is to work on raw material who hardly knows whether Jonah swallowed the whale or the whale swallowed Jonah.

The Budget

The preachers of the Chicago Central District, as well as some others in the Middle West will be preparing to go to the District Assembly when this copy of the Preacher's Magazine arrives. I have had considerable opportunity to study the cause of missions in connection with the pastor. It is my conviction, and I say it after due consideration, that our budget is not abnormally large. Of course, you have all seen it figured out how that if half of the Nazarenes would give 15c a week, the price of a meal, it will give us over \$375,000 in a year, and it would seem that half of the Nazarenes could be induced to do that much. I have no sympathy whatever with the statement that as a church we are overtaxed. I think some of the churches are asked to give more than their share, but they are so few and far between it ill behooves them to make any strenuous objection. I sat for one and three-quarters hours and looked at the pictures presented by Dr. and Mrs. Hynd in reference to their work in Africa, and when I think of the

days of slavery and even the present conditions that prevail, I am not surprised that Africa has been called the open festering sore of the world. As I sat and looked at those pictures I thought of the multiplied millions in China and India who are little, if any, better off than the Africans, and I said, "O God, how long, how long, before we can get the Church of the Nazarene aroused to her God-given privilege and duty." I remembered what Jesus said in the book of Matthew when He looked upon the people and had compassion on them because they were like sheep without a shepherd, and He cried out, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest that he will send forth labourers into his harvest." I got to thinking—could not God who put money in the fish's mouth supply the missionary needs of the Church of the Nazarene in answer to prayer? Why does Jesus, who has all power and of whom it is said that all things were made by Him, have to ask us to pray that He might send forth laborers? It would look as though we had a part in this great work that will never be accomplished unless we pray as per directions.

It seems as though supplication and intercession release something from heaven that otherwise would never be given except through prayer. I then thought of Elijah in his association with the widow of Zarephath. She and her son were about to eat and die when Elijah, the man of God, said, "Make me a little cake first." There never would have been any miraculous multiplication of the meal in the barrel had the widow not first given of her penury. There is nothing that would hurt me more than to see the Church of the Nazarene make retrenchment in her missionary work. I may be wrong in the statement that I am about to make, but I am sincere when I say that I believe if our people were blessed as they should be blessed, and got out of the religion of Jesus Christ that which the Scriptures declare is our privilege, there would not be much difficulty in raising the amount necessary to carry on our missionary work.

I remember reading in Wesley's works that he made this statement, "I am not afraid that there will never be a people called Methodists, but what I fear is that we will become a dead ecclesiasticism like other denominations round about us." This may not be the exact wording

but that is the sum and substance of his statement. I confess I am fearful that we lose the romance of religion and the joy of the Lord and become money-raising machines instead of an evangelistic organization. God forbid that I should ever live to see that day.

I think our people need instruction. I listened to Miss Agnes Gardner give a missionary address one day in which she said that someone in America, a member of the Church of the Nazarene, who refused to give through the proper channels of the church but sent her money direct to India to two so-called holiness evangelists, upon investigation found that these two to whom she sent the money belonged to the so-called "Tongues Movement." The reason this woman gave for not sending her money through the proper channels was because of the rumor that so little of it reached India. It seems to me that the devil must sit up nights to frame propaganda to retard the work of God on the mission field, and against the efficiency of our people at Headquarters in Kansas City.

These are trying days. I recall now one or two pastors telling me that they could get money when their people had the money but now when the people do not have the coin they cannot get it. I do not believe this is true to facts. I do not mean that I do not think the brother is sincere—I believe he is, but it is the pastor's job to arrange plans to raise the budget. I remember one year we had one of our artists in the church make a picture of the tomb of Christ with the stone rolled away, and on that Easter Sunday morning we preached a sermon on the resurrection. We led up to this subject by a sermon the previous Sunday morning, stating that in the tomb of every religious leader of the world was the dust of its founder. Christianity alone had the empty tomb in proof that our Leader is alive. He arose from the dead. In happy thanksgiving because of this fact, we asked the people to come and put their offering in the empty tomb, and that morning we received one thousand dollars in cash.

Another Easter Sunday we had a large picture pasted on a cardboard of Jesus and five children—white, black, yellow, red and brown. It is a beautiful thing in the first place, but as we told the folks how Jesus Christ loved the yellow children as well as the white, and did not discriminate against the black, red, and brown, we asked them to bring their offering to evangelize

these little ones. We got nearly one thousand dollars that morning.

Another time we asked our folks to take the money they were in the habit of spending for flowers to put on the graves of their loved ones Memorial day and lay it at the feet of Jesus for an offering for missions. We said if their loved ones were in heaven and could be consulted, they would approve of it. If they were in that world of woe they would urge it. That plan brought considerable money; in fact, we find as we present the scheme and plan and the folks respond to it, it brings results. Sometimes we get this mental picture in the middle of the night; sometimes while we are praying; sometimes while we are driving around making our pastoral visits, and we confess that invariably where we get the idea while we are praying it seems to be of the Lord—at least it brings results. I do not know what the General Assembly will direct us to do for Missions next year, but personally we hope that whatever else they may do, they will not cut down on their General Budget.

REPORTS IN THE HERALD OF HOLINESS

I was interested some time ago in reading reports in the Herald of Holiness where the pastor and evangelist spoke of an exceptionally fine young man or an intelligent young woman or a lawyer or doctor or school teacher kneeling at the altar of prayer. I wondered that no one ever got inspired or rejoiced over the fact that a "wop," "greaser," "Chink," or "dago" sought God at an altar of prayer. I do not mean that they should report them by such terms, but might not some of those folks that I have mentioned by the names which they are frequently called be just as great a blessing to a church as a so-called intelligent young woman or the fine school teacher or the excellent young man? Are we, I wonder, getting to where we discriminate as to the kind of fish we want at the end of our line, and would there be a tendency to throw back again the fish that bites because it is not to our liking? Jesus said, "Follow me and I will make you fishers of men." There is no doubt in the world that some folks are of more value to the Lord than others, but is it not a fact that often the big fish from whom we expect so much turns out to be not so valuable after all, and the lesser fry was an occasion and means of blessing to the whole church?

THE GOOD OLD DAYS (DAZE)

I have been considerably amused by hearing people talk about the good old days, and I have come to this conclusion that the reason the old days looked so good is because when we were converted or new in our experience of full salvation we were all afire for God. I believe the day will come when the younger element will look back to our days as the days of great achievement. I read some time ago in Peter Cartwright's autobiography a statement something like this, "Oh, for the old days when the power of God rested upon us and men sought God in saving power! We have fallen in evil days, and our hearts cry out for the old-time religion." That was interesting, coming from the pen of Peter Cartwright, for we in 1932 look back to his day as a sort of millennium, yet he deplored the fact that things were so different from what they were in his boyhood.

I am not trying to say that we are not living in evil days. In some respects the world never saw worse days than the present, yet methinks when the apostle Paul went to the great empire city he saw little to encourage him, but in spite of that succeeded in getting people converted to Jesus Christ in Cæsar's household. I think I can understand why the Scriptures read, "Say not the former days are better than these." As a matter of fact, they are pretty nearly what we make them. I have frequently said that it never was easy in my ministry to win souls. I find it no harder today. Preachers who have been great soul winners will not agree with me, but I do know that God still blesses the preaching of saving truth. I flatter myself that I am a keen observer of the trend of the preaching of the present day, and nationally known men who were outstanding in their evangelistic gifts fifteen or twenty years ago are now almost entirely given up to such subjects as "The Last Days," "If Christ Came to Chicago," "The Golden Age," "the Anti-Christ," "Gog and Magog," putting their own construction to these names and telling what shall be in the latter days. They may be right, but I still believe that the work of the Church of the Nazarene is to preach entire sanctification as a second work of grace the privilege of the Christian, as pardon is the privilege of the sinner.

I remember hearing Dr. Bresee, years ago, say that there were plenty of women to carry on

the W. C. T. U. work, there were plenty of men to carry on the work of better government, there were plenty of men to do this and that and the other, but God had called us to spread scriptural holiness over the earth, and he trusted we would be true to our calling. In connection with this, I was somewhat interested in hearing a man who posed as a second blessing preacher, a short time ago while preaching to a mixed audience was rather ambiguous in his terms when presenting this great truth, and when taken to task by a good holiness brother said that the people had to be led up to this experience gradually. Then I thought of Caleb and Joshua, who took the opposite course, and did not try to lead the people up gradually to the land of Canaan, but said, "Let us go up at once and possess the land." Not seek it, but take it, because of the fact that it was God's promise. Brother, that is our calling. I believe that when our head is pressing a dying pillow and things once clear to our vision become hazy and indistinct, and we realize that our work on earth is done, we will rejoice with joy unspeakable if we can look back over our record and then look up into the face of God and say that we have done what we could to fit men for the time when the world is on fire.

God help us to be true to our ministerial trust.

HOW THE SUNDAY SCHOOL HELPED US AT NORTH STREET CHURCH, LANSING, MICHIGAN

By PASTOR J. C. LAMBERT

WE came to the North Street Church of the Nazarene, Lansing, Michigan, in February, 1929.

In the latter part of December, 1928, the Spirit spoke to me, while praying in the hills of Tennessee, to take my wife and go to Michigan. Recognizing His voice, we made plans for the change, not knowing just what God had in store for us.

Soon after our arrival we learned that there was a group of people in the North Side of Lansing who had been praying for their first pastor. We came in touch with them and soon understood why we were directed to Lansing, for we felt that we were to shepherd this flock of God's people. We started with twenty-four charter members and with about fifty in Sunday school the first Sunday. God's blessing seemed

to be upon His work in this place from the beginning, for the attendance in the church services and Sunday school began at once to have a steady growth. Rev. T. M. Anderson helped us much at this time in a revival meeting.

Our people were enthusiastic and had a mind to work to build up the congregation and Sunday school. A committee was appointed to draw up a plan whereby every home in the community would be visited and those who had no church home or Sunday school invited to attend. Cards of invitation were given out upon which the prospective Sunday school pupil signed a pledge to attend Sunday school and especially the rally to be held the next Sunday, unless providentially hindered.

At that time we had never reached the three hundred mark in our Sunday school so we set our goal at 302. We offered prizes to the person who had the greatest number present by personal invitation; to the person who brought the largest number in his automobile; and to the person who had the largest family present.

During this time Rev. Mack Anderson was in an evangelistic campaign with us. Due to his enthusiastic support and the hearty co-operation of every member, the goal was reached. This we considered a great victory.

Our Sunday school secretary kept all the signed cards and thus we were furnished with a mailing list for the Sunday school. This list is used during each rally that is held and naturally is continually being increased. As soon as one on this list becomes a member of our Sunday school we remove his name from the list and place it upon the membership record of the class to which he belongs. Cards are sent out each week or personal calls are made by each class to those who are missed in Sunday school, thus creating that good feeling of personal interest which invariably brings results.

The efforts which were put forth at this time were felt in every department of the church for the increased attendance in our church services and Young People's Society soon brought us face to face with the necessity of enlarging our church building which was only 30x50 at that time. The digging of the basement and the added room this had afforded a few months before was a great help but more room was now needed. So we enlarged our borders again, this time adding thirty feet to both basement and auditorium. We have

already learned during our stay with the North Street church that the larger the place the larger the congregation.

We believe that revivals play a large part in the building up of a Sunday school. They give us an excellent opportunity to get our Sunday school before the public. In the summer of 1931 we had another rally in connection with a large tent meeting held near our church with Rev. J. B. McBride and the Vaughan Radio Quartette. At this time cars again were furnished for those who could not get there otherwise. The usual prizes were offered. The attendance was 502.

You ask, "Do your records show any material growth between these rallies?" We answer emphatically, "Yes!" Our Sunday school has steadily grown until now we are in the three hundred class, often having over 350. The efforts that are put forth for the enlargement of the Sunday school will more than repay every time.

The rally which was held while Dr. Chapman was with us was somewhat hindered by an epidemic of measles and mumps. The attendance of this rally was 479. Dr. Chapman gave a very profitable discussion of the Sunday school lesson for that day. This was enjoyed by all.

We had our largest rally while Rev. Raymond Browning of Columbus, Ohio, was with us last February. This, by the way, was our third anniversary—we had grown from a Sunday school of fifty the first Sunday to an attendance of 525 on this third anniversary Sunday. Truly God has been good to us and has helped us. Praise His name! This rally taxed our building to its capacity. We were again very forcibly reminded of the need of a larger building. We have now reached a place of almost a forced standstill in our Sunday school work unless we can soon arrange for an enlargement of our present building.

This need is not only felt in the Sunday school but in the church services as well. The auditorium is almost invariably filled both morning and evening and a few times extra chairs have had to be brought in for just the regular services.

To a charter membership of 24 three years ago the Lord has added to us continually until today we have 218 on our roll.

We believe that the efforts put forth and the warm interest shown to each individual in the Sunday school has played a great part in adding to our numbers, for which we praise God.

WHAT THE SUNDAY SCHOOL HAS MEANT TO ME

By FRANK MCCONNELL

DEAR DR. CHAPMAN:

Your question coming to me at this time, "What the Sunday School has meant to me," has caused me to review my life and to try to see what it has really meant.

The passing years have taught me that I was most fortunate in having parents that *took* me to Sunday school rather than just sending me. They took me when I was three weeks old and as best as I can count I have not missed to exceed twenty times since then. The training which I received in the Sunday school has stayed with me. The verses that I learned there I quote quite often in my ministry. That teaching has held me steady through the years.

We jump now to the days when I lived in Kansas City. The Nazarenes had a small church in Kansas City. There were few who attended. There was little attraction for young people in the Kansas City Church of the Nazarene. But our godly pastor, now sainted, Rev. A. S. Cochran, told Mervel Lunn and me that we could have a young men's class if we would work it up. We secured a teacher and started to build the class. Charles Jernigan, now gone to his reward, and Whewell Lehman were with us. God was with us and blessed our efforts. Mervel and I would work all day at our daily tasks and at night would start hunting young men. We did not have money for carfare so we walked up to ten miles some nights. When we would hear of a boy we might interest in Sunday school we were after him until he became one of us or turned us down.

During that time there came into my life a great testing. This was a temptation to doubt that there is a Savior and to doubt the power of God. The temptation was hard and lasted a part of two years. But the enthusiasm of hunting young men for Sunday school and the friendship of one of the greatest young men that ever lived saved my life from infidelity. Mervel Lunn was that friend. Of course others whom I had known entered in. But give a young man a good friend and get him enthused over Sunday school and he will not go far wrong.

The sky had cleared and God again reigned supreme in my life. The doubts had gone and one day the superintendent asked if I would take

the "bad boys class." Just let me say, there is no such thing as a bad boy or girl until some older person has made him bad. They may be filled with wiggles and with giggles and may see all kinds of mischief but they are not bad. The class was ours. Four boys I think it was, that first Sunday—as fine boys as ever lived. The class grew until there were thirty-three. All but one were converted. Mine was a new life. I had no time to think of doubts. The boys were my life. I must save those boys. Many was the time we played marbles on Troost Avenue from 20th to 25th Street. Many were the evenings they and I, in my car, drove to the country or to parks taking our lunch and playing until boys and teacher were exhausted. Little mattered to me except the salvation of these boys. Thank God this passion for souls has increased as the years have passed. The boys found God, and, with few exceptions, they are great and good men today. Space is too limited to tell of these boys but "they are my boys." Some are preaching and some are in business, but as I see them, I thank God that He allowed me to have a part in their training. In Iola, Kansas, it was my privilege to teach a boys' class. Then in Strong City, Kansas, in a Methodist church. But one day God spoke and said, "Teaching a Sunday school class isn't enough, you must preach." The folks at Covert, Kansas, called us as pastor. The idea of Sunday school was all I knew. The church there had been closed for four months—no preaching, no Sunday school. The people were blue and discouraged. They promised no salary, they didn't even promise to come to church. But again we found that people could be enthused over Sunday school. Wife and I visited in almost every home in that part of the county, always asking them to come to Sunday school. We had there one of the greatest Sunday school superintendents in Kansas, C. D. Cornwell. Enough to say, the people came and the place that was said to be "a burnt over district" was changed, because people found a *common ground* on which all could work. The record has been made. It is a well known story in Kansas. But God gave the victory until our little church twelve miles from a railroad had the largest Sunday night crowd in the county and one of the largest Sunday schools. It came about by people working for the Sunday school.

Our next appointment was Sapulpa, Oklahoma.

Our first message was a Sunday school lecture. A. B. Bracken was the Sunday school superintendent. He and his good wife had the vision! It was no wonder that God helped that church to grow until today, under the leadership of Rev. E. D. Simpson, another Sunday school enthusiast, it has one of the largest Sunday schools in the movement.

Last year our average increase in Sunday school was seventy-nine. This brings us up to "The Unified Service." In my first pastorate I saw what to me was a great mistake; that is, getting a great crowd of people in to Sunday school and just when they were ready to listen, telling them to go home. I am speaking of "Dismissing Sunday school." Why should we dismiss? For what reason should we send the children home? Why not keep them and let them hear what the preacher has to say? The Bible says, "By the foolishness of preaching some will be saved," so why dismiss and send them home? Some have asked, will they stay? They are staying. Many have asked, Do you have to preach any different for the children? Only that a preacher should use simple language and not use big words. Also, he should have some terminal facilities. That is do not be long-winded. These are good for any preacher. When we used it in a small church there were those who said, "Well, that is all right for a small church, but it will not work in a large one." Well, it has worked with thirty and it has worked equally well with 500. I want to preach to people and not to empty benches, and observation taught me that as a rule people would not come to hear just preaching. So let's get the crowds.

The question is often asked, "Will that kind of service work for my preacher?" I do not know. But the following preachers have preached successfully in my pulpit while I have been using this method. Dr. R. T. Williams, Dr. J. W. Goodwin, Jarrette Aycok, Bona Fleming, Edwards Ladies' Quartet, Holland London, L. W. Collar and R. J. Plumb as well as yourself, Dr. Chapman. These seemed to get along fine. What others could do I cannot say. Only I know many who are using the method. Several churches of other denominations are following our program in Spokane.

The method we are using to get people Sunday school includes three classes of calls. First personal invitations—inviting people wher-

ever we meet them. Second, house calls—going to the homes of people and inviting them. Third, the telephone. Of course all other kinds of legitimate advertising is good, but there is nothing like the **PERSONAL** touch. Brother S. W. True, our Sunday school superintendent, has the best system of records I have ever seen. He is a Sunday school enthusiast, and by the use of the records and the three methods of calling we try to keep up with our absentees. Our Sunday school made 21,535 calls last year.

Our motto is, "Keep blessed, keep mellow, love people and go after them." They can be enthused over Sunday school, and will find God if we let them know we are interested in them. We can build the church through the Sunday school. If we get the children we get many of the parents whom we would not otherwise get.

SPOKANE, WASHINGTON

SUNDAY SCHOOL PLANS THAT HAVE HELPED US

By PASTOR O. L. BENEDUM

THE East Liverpool Sunday school has enjoyed a steady growth for eleven years. The following is the average attendance as reported to the District Assemblies:

1922—192; 1923—235; 1924—289; 1925—313; 1926—393; 1927—409; 1928—430; 1929—445; 1930—531; 1931—570; 1932—604. There are of course a number of reasons why our Sunday school has been successful. Let us suggest a few of them.

I. WE BELIEVE IN, AND STRONGLY ENDORSE THIS DEPARTMENT OF THE CHURCH

When this statement is made, it is not merely a declaration of the lips, but the burning conviction of the heart. This conviction is so strong that to neglect or fail in the faithful propagation of this splendid department, would result in our condemnation. This being the case, we are not only actively engaged as a member of this department, but believe as pastor that God and the general church expect us to fill the capacity of general director or overseer of the Sunday school. I do not mean by this statement that we should act as a boss, and we are not. We are a leader and should never embarrass either superintendent, officers or teachers, by making them feel we are not in full accord with their plans. If we feel there is a better plan, then only a suggestion given in the proper spirit is neces-

sary. In fact we are so strongly convicted that God's hand is on the work of the Sunday school that to fail in attendance or to be in our place at least twenty minutes before time for service, accepting every opportunity to greet and encourage the superintendent, officers, teachers and scholars, would result in a weakening of this department of the church. We whole-heartedly believe in the Sunday school program, and we work at the job. The result is our church believes also, and works with us—hence success.

II. SELECTION OF OFFICERS AND TEACHERS

"Just anybody" positively will not do. Such an attitude and plan of selection of superintendent, teachers, class presidents and other officers, will only defeat our purpose. Those who are best fitted and qualified for the work should and must be selected, if we would have success in this holy business. We have endeavored to be wise in our selection of officers in our school, and in some degree at least have been successful. Our superintendent, Emma Durbin, has led us on in our Sunday school work for several years, and has proven to be a wise selection. She is of course saved and sanctified; not only so, but she keeps spiritual. She is wise in her administration, and is filled with a passion for the salvation of the youth. A vision of the work is maintained by her at all times, feeling keenly the responsibility that has been placed upon her by God and the church. She knows and loves her school. She gives special attention to visitors, introducing them to the school, and in turn the school makes the visitors welcome. A reception committee is at the door to welcome with a warm handshake every person in attendance. A card acknowledging the presence of visitors in our school, with words of appreciation and an invitation to return is mailed to them on Monday by our superintendent. Thus visitors become our friends immediately and often return, some joining our school. She demonstrates her enthusiastic interest and seeks to tactfully lead on to success. The teachers catch the vision and seem eager to follow her leadership. Thus the school as a whole is working, pushing, praying and believing. Thus we grow.

III. ORGANIZED CLASSES

We have several organized classes which hold regular meetings once a month. These classes have done excellent work, greatly assisting in the work of building our school. They have, with the

assistance of the superintendent, made during the last year 4,221 calls. While 6,073 cards were mailed to new folks or absentees, touching 11,768 persons. That is, some of the cards went to homes where there were three or four persons invited by one card. They mailed 397 cards to the sick, and 1,198 birthday cards. School also made 1,718 telephone calls. The following is a statement of the combined work of charity done by the school: Fifty-five baskets of food; fifty bushels potatoes, tomatoes and fruit; seven hundred thirty-nine pounds of groceries; two hundred eighty-two cans of vegetables; two hundred ninety-one quarts of fruit; four hundred seventy-one glasses of jelly; two hundred eighteen loaves of bread; twenty-four dozens of eggs; three large cakes; nine dozen cookies and doughnuts; twenty-three pies; thirty-three cans of milk; twenty gallons carbon oil; one dinner set (32 pieces); one hundred fifteen pairs of shoes; forty-seven pairs of hose; eight hundred sixty-four articles of clothing; thirty-four household articles; fifty-seven pieces of bedding; nineteen bouquets; five baskets of clothing; one hundred eighty-five hair cuts; and one thousand yards of bandage for Bresee Memorial Hospital in China. One can readily see that the work of our classes is indeed a potent factor in our success as a society.

IV. RALLY AND OTHER SPECIAL DAYS

It has been our custom to have two or three rally days each year. I do not believe we have failed in one of them in procuring some regular scholars from such special effort. However we are careful not to have too many such services, as we have discovered that to do so folks will wait and look for such occasions and not become regular in attendance. We do have however what we call special days, which gives us the same result. To illustrate; the pastor is away on his vacation and is returning, the school arranges for what they call, "Surprise Attendance Reception" in his honor. When properly advertised and worked, this results in a large attendance. The wise pastor in turn will show his appreciation with words appropriate, thus increasing love and fellowship between pastor and people. The Children's day service, Christmas, and Easter should, in our opinion, not be made rally days, but rather special days—the result will be the same. The fact is we take advantage of every possible opportunity. If we are having our District Superintendent, or some other special friends or visitors, we advertise it, talk it, telephone the

news, get excited ourselves; thus others become interested and the crowd comes. Rally and other special days are somewhat like revival services for the folks get busy and interested and the public responds. These special effort occasions have played a very prominent place in our growth.

V. A FINANCIAL GOAL

For a number of years our school raised \$1,000 for foreign missions by the one Sunday a month and special occasion offerings. We kept a large missionary chart—round like the world—having on it one thousand small circles, each of which represented one dollar. When a dollar was given one circle on the chart was marked out by making same black with a rubber stamp, thus the school became enthusiastically interested. Yes, says one, But how does this help the average attendance? We have discovered by close observance that if a visitor will make an offering of value he will return until he at least feels he has received his money's worth. To illustrate; a few years ago we were in pioneer work for about two years. Often we were annoyed by young folks who would come to the services seemingly to have a good time. They of course were hard to control. In order to cope with the situation, the next evening we would put on a ten cent gate fee. This small amount would work wonders, for they now have ten cents worth of interest in the service. The result is they give attention in order to get their money's worth. The school should have some financial goal, enthusiastically working toward its accomplishment. If the regular scholars show proper interest, then many of our visitors will fall into line and give also, becoming actively interested, determined to see us do the job.

VI. THE PERSONAL TOUCH

We have left this point for the last one. Not because we believe it belongs here, but rather because we have been, as we see it, so neglectful in this rich fertile field of opportunity. It lies before our very eyes, and on every side. It is positively ripe for the harvest, awaiting the Christian reapers. Nazarenes should and must arise and take to heart the matter of personal work. We have the message, the folks are before us, the God of the heavens is with us and we dare not fail. If there is one line of work we purpose to push with renewed interest, in the building of our Sunday school it is that of the personal

touch. The facts are we now have a large list of prospectives, gathered during a recent visitation campaign held in connection with revival by the London Party.

In closing may we assure those in charge of our general Sunday school work our fullest possible co-operation.

TITHING IN HARD TIMES

THERE is no better time to begin to tithe than a time of business depression. Then it takes both faith and courage.

If tithing were a sure thing, like buying five dollar bills for \$4.00, it would have no more moral value than any other form of bargain hunting. Everybody would tithe; the man most careful to pay the tenth might be the most avaricious man in town.

That's not the tithing God has promised to bless. Tithing is a sure thing; and usually it leads to material betterment. But not always; and never, in any magical or non-moral way.

The law of the tithe is not a law for times and seasons. It does not rest on circumstances, whether good or bad. The true Christian will begin to obey it as soon as he realizes that it is a law, and that it is for his guidance and his good.

All true enough; nevertheless, there are special reasons and special values attached to tithing in hard times.

It is easy enough to thank God for pleasant experiences, though we know that often they may be spiritually barren. It is not so easy to be thankful for adversity, though difficulties and disappointments in our material affairs can provide the finest of disciplines.

Listen to Habakkuk the prophet:

For though the fig tree shall not flourish,
Neither shall fruit be in the vines;
The labor of the olive shall fail;
And the fields shall yield no food;
The flock shall be cut off from the fold,
And there shall be no herd in the stalls:
Yet will I rejoice in the Lord,
I will joy in the God of my salvation.

The tither who can make the prophet's words his own will not be deceived by prosperity, if and when it comes.

Prosperity is quite likely to come to the tither; remember that. Somebody has counted the Bible's references to giving. They total seventy-two. And forty-eight "show open promise of God's blessing to the giver."

During a spell of hard times a bank auditor examining the books of many Toronto business houses found entries in the books of John Macdonald & Co., that showed the firm was setting aside a tenth of its profits for religious and philanthropic work. He closed his audit and recommended to the bank that the Macdonald house should have all the credit it desired. It was the beginning of a new prosperity.

John H. Converse, when president of the Baldwin Locomotive Works, was a tither who believed in doing more in hard times. One year, when his business was less profitable than usual, he gave \$400,000 to religious and charitable work.

It is known and admitted that not everybody gets ahead financially by tithing. Why should he? "Getting ahead" may be a great curse. A tithing business man puts the fact thus:

"There are other successes than money ones. I've got something more than money out of tithing; it's given me happiness and contentment that I never could have bought. Suppose some of the New England families who tithed did not succeed financially? Could science measure the contentment which these families might have through knowing that God was a partner in home affairs?"

A man who is almost at the end of his resources will find his time of stress a good time to make new study of his life.

The head of a great business did this once, when he was worse than bankrupt. One day he opened his Bible at Genesis 28: 22, drew a pencil mark around the verse, and said, "From this moment on, as long as I live, of all that God gives me I will give him one-tenth."

Since then he has prospered far beyond the ordinary. But what is more, he has made "hundreds of investments for human betterment and to advance righteousness on earth." The feeling that one can thus be a co-laborer with God is the greatest incentive to true living which man can have. It can make one's sunset days his best days.

A conscientious examination of your affairs now may actually show how you can save enough to pay the whole tithe. Consider more methodical ways of buying. Wait a week before buying something you think you want. Buy for use rather than for appearance or luxury value.

Budget your income and outgo. Many people who begin to spend by a budget make a surprising discovery. They find that from ten to twenty

cents of their dollar is being spent without producing any corresponding benefit.

So your whole situation may be helped as you see where your tithe can be paid without distress.

Whenever it can be put into practice, there's a big saving hinted at in the old saying, "He who cuts his own firewood is twice warmed."

Hard times are hard times for God as well as for us. His work suffers because, when depression threatens, so many cut off, first of all, their gifts to religion.

Never mind trying to explain the theology of it. You know that benevolent agencies face lessened incomes. Students who would gladly work must leave college for lack of funds; church enterprises are forced to retrench their work; the poor, the sick, the distressed, all must know keener their sufferings because the church has less money to spend in their behalf. So the tither who tithes in hard times is doubly blessed—in his own life and in being the friend indeed who comes as the friend in need.

Tithing in hard times is a sharing of life with those whose "times" are harder than ours. None of our tithe literally gives "to God"; it goes to men and women like ourselves. It broadens the base on which the world's total of usefulness must rest.

Hard times are good times to begin tithing, because it doesn't take so much moral backbone to tithe a small income as a big one. Many people have been tempted to quit tithing because their incomes became "too big to tithe."

A rich man told a missionary secretary during the war, "I'm sorry, doctor, but I can't give you anything for your work this year. Why, my income tax is a million and a quarter."

The tithe in hard times contributes to our spiritual self-respect. When we are prosperous, we may feel—as we should—that the tithe ought to be supplemented by free will offerings and gifts far beyond the tenth.

In hard times we may not be able to make these gifts. But we know that in tithing we are acknowledging God, and declaring our faith. We are not offering to God that which has cost us nothing.

It costs, to tithe in hard times. But not to tithe costs more, in values that are as real then as ever, and that will last beyond all times, whether hard or easy.

Now you can plan A Tithing Campaign and save money by using the church bulletins we furnish, including one especially written for this hour: "Tithing in Hard Times." The Layman Bulletins, now 32 in number, are printed in the regular two-page church bulletin size, with two pages blank for your own Bulletin material. This saves one-half of your printing cost, not counting cost of paper.

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HERE AND THERE AMONG BOOKS

By P. H. LUNN

September with moderating temperatures, shortening days, returning vacationists and a general resumption of activities should include a fall and winter schedule of reading for what Dr. Jefferson terms the "growing preacher." Growth depends largely upon nourishment and nourishment (mental and spiritual) is derived somewhat from books and reading.

Here are a few suggestions for that list:

Just a mention of one book that every preacher should read—Dr. E. Stanley Jones' *THE CHRIST OF THE MOUNT* (Abingdon \$1.50) which I have had the pleasure of personally urging on several preachers, every one of whom has thanked me for so doing. This book has in it some fundamental principles of mysticism which, among other features, place it, in my estimation, as one of the five best current books for ministers.

Another volume that is being given much notice is Bruce Barton's *HE UPSET THE WORLD*, a life of Paul. I admit a deep-seated prejudice or antagonism or perhaps it's just ordinary dislike, of Bruce Barton's writings. He impresses me as being in the same fix as a professor in a leading eastern seminary who wrote a book on "The Psychology of a Christian Experience." In his introduction he naively admitted that he has never had such an experience. However, Bar-

ton's book of Paul makes interesting reading for a preacher. It can be found in most public libraries and I would suggest that it be borrowed rather than purchased for it would be of only slight value to our readers as an addition to their libraries.

THE CYCLOPEDIA OF EVANGELISM by Charles L. Goodell (Long and Smith, \$1.00) combines three previous volumes in this reprint edition: "Heralds of a Passion"; "What Are You Worth?" and "Pastor and Evangelist." This is a big dollar's worth. If for naught else than to revive or increase his evangelistic passion, a minister would do well to get this book. This is a volume to buy for your very own rather than borrow.

There are now three volumes of Dr. George H. Morrison's sermons in the Dollar Library (Long and Smith—\$1.00 each) THE GATEWAYS OF THE STARS, HIGHWAYS OF THE HEART and the late reprint, THE EVER OPEN DOOR. It is only an occasional preacher who does not enjoy and profit from Dr. Morrison's sermons. They are concise, rugged and to some extent exegetical; not as

flowery and smooth as Jowett's, they are distinctively Morrison's.

Fleming H. Revell has published the latest volume of Dr. George H. Morrison's sermons under the title, MORNING SERMONS (\$1.75). This great Scotch preacher is said to have given himself with especial abandon to his Sunday morning sermons. These are particularly rich in content.

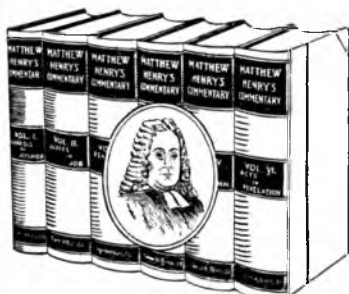
Dr. George Truett's new book of fifteen sermons, FOLLOW THOU ME (Long and Smith—\$2.00) continues as one of the best sellers to our preachers. It is said to be fully as strong a series as the former volume, "In Quest of Souls."

The Cokesbury Press has brought out an interesting item: THE COKESBURY FUNERAL MANUAL, compiled by Wm. H. Leach (\$1.00). In it we find just about everything for the funeral services: liturgies, hymns, poetry, prose, prayers, texts, sermon outlines. Age groups are provided for, special material for children, youth, adults and the aged. 232 pages on thin paper, limp moroccotol covers, coat pocket size.



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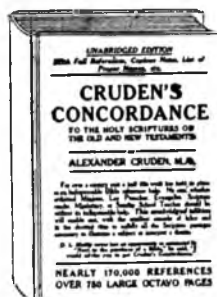
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